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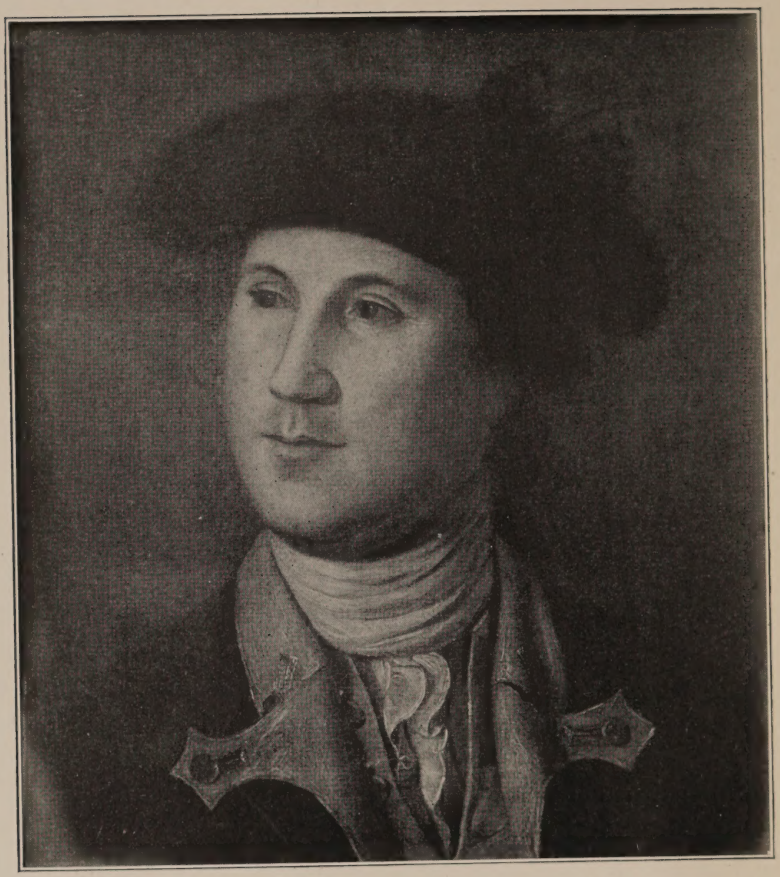
GEORGE WASHINGTON'S
Rules of Civility and Decent Behaviour in *Company* and *Conversation*



THE FIRST PORTRAIT OF WASHINGTON
Painted by Charles Willson Peale
Mount Vernon, May, 1772

GEORGE WASHINGTON'S

Rules of
CIVILITY and DECENT BEHAVIOUR
In *Company* and *Conversation*

Edited with an Introduction

By

CHARLES MOORE

With Frontispiece and Facsimiles

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A SYSTEM of maxims, and regulations of conduct, drawn from miscellaneous sources, and arranged under the head of *Rules of Behaviour in Company and Conversation*. Some of these are unimportant, and suited only to form the habits of a child; others are of a higher import, fitted to soften and polish the manners, to keep alive the best affections of the heart, to impress the obligation of the moral virtues, to teach what is due to others in the social relations, and above all to inculcate the practice of a perfect self-control.

JARED SPARKS: *Life of Washington*

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Rules of Civility and Decent Behaviour, with Photographs of the Original Copy-book written in 1747 by George Washington, at the age of fifteen years 1

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ORIGIN OF THE RULES OF CIVILITY

AMONG the hundreds of volumes of Washington Manuscripts in the Library of Congress, two contain the school exercises of George Washington, written before he had reached the age of sixteen years. The one devoted to mathematics exhibits a wide range of subjects, combined with sureness and accuracy in working, and clearness and neatness of presentation. Few graduates of colleges to-day, unless they specialize in mathematics, become so well trained in that subject. The problems in surveying show that at sixteen Washington was fitted to earn his living in the field.

The second book begins with legal forms, such as every planter should know: bills of sale and exchange, contracts, conveyances, deeds, leases, and even wills. The middle portion contains a Christmas poem, and also one entitled 'True Happiness,' which strongly suggest that the boyish love poems attributed to his pen were taken from some book, now unknown. Probably they expressed his feelings at the moment, and he copied them.

The remaining ten pages of the second book are occupied by one hundred and ten 'Rules of Civility and Decent Behaviour in Company and Conversation,' about which much has been written and little is known. These maxims were so fully exemplified in George Washington's life that biographers have regarded them as formative influences in the development of his character.

During the days before mere hero worship had given place to understanding and comprehension of the fineness of Washington's character, of his powerful influence among men, and of the epoch-making nature of the issues he so largely shaped, it was assumed that Washington himself composed the

maxims, or at least that he compiled them. It is a satisfaction to find that his consideration for others, his respect for and deference to those deserving such treatment, his care of his own body and tongue, and even his reverence for his Maker, all were early inculcated in him by precepts which were the common practice in decent society the world over. These very maxims had been in use in France for a century and a half, and in England for a century, before they were set as a task for the schoolboy Washington.

That romantic and stimulating scholar, the late Moncure D. Conway, was born in Falmouth, Virginia. The Falls of the Rappahannock made music to his boyish ears, as they had sung to the young Washington. Mr. Conway's knowledge of times and places and people in Colonial Virginia stimulated his zeal for research and gave food for his vivid imagination. He was the first to trace the origin of the Maxims to a treatise entitled 'Bienséance de la Conversation entre les Hommes,' prepared, in 1595, by the 'pensionnaires' of the French Jesuit College of La Flèche, and sent by them to their brothers at Pont-à-Mousson.

One of the recipients, Father Perin, translated the Maxims into Latin, adding a chapter of his own on behavior at table. The Latin edition appeared at Pont-à-Mousson in 1617, at Paris in 1638, at Rouen in 1651. It was translated into Spanish, German, and Bohemian. A French edition appeared at Paris at least as early as 1640.[1]

Just as he had completed his comparisons with the French work, Mr. Conway found in the British Museum an English version of the Maxims, 'purporting to be by a child in his eighth year,' first printed in London in 1640. 'The translations are indeed rude,' he writes, 'and sometimes inaccurate as to the sense, but that they were the unaided work of a child under eight is one of the "things hard to be believed" which a Maxim admonishes us not to tell.' Mr. Conway's conclusion is that 'A careful comparison of Washington's

[1] *George Washington's Rules of Civility Traced to their Sources and Restored*, by Moncure D. Conway; 1891. See also Backer's *Jesuit Bibliography*.

Rules with the Hawkins version renders it doubtful whether the Virginia boy used the work of the London boy. The differences are more than the resemblances.'

Yet admittedly Washington knew no French. As easily as the young Washington himself threw a stone across the Rappahannock, Mr. Conway overcomes this difficulty by having the Maxims translated from the French and made into copy-book form by the Reverend James Marye, who was born within the pale of the Catholic Church, at Rouen, but who came to Virginia with the first Huguenot Colony and was the minister of St. George's Parish, Spotsylvania County, from 1735 till his death in 1767. His home was at Fayetteville, eight miles from Fredericksburg. There he lived and was buried.[1] The fact that James Marye was born in France and was educated as a Jesuit makes plausible the theory that he had knowledge of a work on manners known throughout the civilized world. He might have been Washington's teacher; but there is no proof that he taught in Fredericksburg or elsewhere, or even that there was a school in Fredericksburg in his day, then little more than a name. Indeed we are by no means certain that George Washington went to school. His father, Augustine Washington, died in 1743, when the boy was eleven years old, and thereafter, until he was sixteen, he lived with his half-brother, Augustine, on the ancestral acres in Westmoreland County, forty miles from Fredericksburg. He was often at his mother's home, at Ferry Farm, across the Rappahannock from Fredericksburg; but we are not certain who his teachers were or whether he was taught outside his own home.

A comparison of texts furnishes proof positive that the Maxims copied by George Washington came from the Hawkins version, and not from the French. The doubts thrown on the Hawkins work because of the author's youth are unfounded.

[1] *Documents, chiefly unpublished, relating to the Huguenot emigration to Virginia.* Edited and compiled by Robert Alonzo Brock. Richmond, 1886.

History of St. George's Parish in the County of Spotsylvania, by Rev. Philip Slaughter, D.D. Edited by R. A. Brock. Richmond, 1890.

Francis Hawkins was born in London in 1628. His father, John Hawkins, M.D. (Padua), was a brother of Sir Thomas Hawkins and of Henry Hawkins, all members of an old, active and influential family. Dr. John Hawkins had published five books before his precocious son Francis, at the age of eight years, turned into English the French version of the Maxims. The pleased father took the manuscript to the printer, William Lee, who published it about 1640. The troubled state of the country kept the book from being reprinted until 1646, when a second edition appeared. Then followed in quick succession nine other editions before 1672.

A second part, entitled 'Youth's behaviour, or Decency in Conversation amongst Women': with a portrait of Lady Ferrers, was added by the Puritan bookmaker, Robert Codrington, in 1664. This shows that Puritans as well as Cavaliers, Protestants as well as Romanists, regarded Hawkins's Maxims as stepping-stones to favor. Indeed, so thoroughly was Hawkins's English version accepted that Hawkins is regarded as the author of the book, and mention of the French authorship does not go beyond the expression on the title-page: 'composed in French by grave persons for the use and benefit of their youth.'

Meanwhile Hawkins, at the age of twenty-one, entered the Society of Jesus. In 1662 he was professed of four vows; ten years later he was confessor at Ghent, and from 1675 till his death in 1680–81 he was professor of Holy Scripture at Liège College.[1]

The open questions are: who condensed, and arranged as exercises in writing, the Hawkins Maxims; and, second, who taught George Washington penmanship by the use of them?

In any event, and whoever the teacher, it was the Hawkins English version and not the French version that was the source of the rules Washington copied. Is it not probable that the Hawkins book was one of those compilations that 'no gentleman's library could be without,' notwithstanding

[1] *Dictionary of National Biography.*

the fact that no such title appears in the catalogue of the library of William Byrd of Westover, reputed to have been the finest in the Colonies? Is it not possible that either Washington's father or one of his half-brothers, all three of whom were educated in England, brought back a copy of one of the Hawkins editions?

One copy of the edition of 1663 has survived in the Library of Congress. The New York, Harvard, and Richmond Libraries report no copies. But the British Museum has the editions of 1646, 1651, 1663, and 1672; and also a Latin translation of the same work, London, MDCLII. The Bodleian Library, Oxford, has the seventh impression, 1661; eighth impression, 1663; ninth impression, 1668; and eleventh impression, 1672. Trinity College Library, Cambridge, England, has at least two editions — 1663 and 1672. Dr. James H. Penniman of Philadelphia owns a copy of the edition of 1651, — the only copy of any edition I have found in this country, except the one in the Library of Congress.

The Library of Congress copy has been used as the basis of the comparisons herein made between the Washington and Hawkins texts. With its aid the Washington Rules have been restored, in cases of mutilation, with an accuracy more complete than the conjectural restorations of Dr. Toner [1] and of Mr. Conway. Of the one hundred and ten Rules in the Washington manuscript, not all are in the French version. Among them are a number that were added by English writers in the later editions of the Hawkins book. All the Rules are in the 1663 edition.

The hiatus of three quarters of a century between the latest known edition of Hawkins and the date which Washington himself placed upon his manuscript of the Rules is still unclosed. The Rules are not found in *The Young Man's Companion*, by W. Mather, a copy of which school-book, with the name of George Washington and the date 1742 plainly writ-

[1] *Washington's Rules of Civility and Decent Behaviour in Company and Conversation.* Copied from the original . . . and edited with notes, by J. M. Toner, M.D. Washington, D.C., 1888.

ten on the title-page, has been on the market. It is not established that the writing is his or that he owned the book, although it is contemporary with him. Nor have the Rules yet been discovered in any other like publication from 1672 till this day.

Professor E. K. Rand, of Harvard University, has called my attention to Dr. F. J. Furnivall's collections of texts on *Early English Meals and Manners* and *Queene Elizabethes Academy;* and to the modernization of these texts by Edith Rickert, under the title of *The Babees' Book: Medieval Manners for the Young* (1908). Many rules naturally are similar to those to be found in both the French and the English versions, but identity is lacking. Moreover, although mention is made of compilations so late as Richard Weste's *School of Virtue*, printed in 1619, no mention is made of Perin's work, or of Hawkins'.

Here, then, is the conclusion of the whole matter as it now stands: The Rules of Civility were composed originally, or compiled, and published in France, by the Jesuits, about 1595; they were translated into English by Francis Hawkins about 1640, and passed through no fewer than eleven editions down to 1672. From the Hawkins book the one hundred and ten Rules written by Washington were selected, simplified and arranged by some person at present unknown. One copy came into the hands of George Washington, who from it wrote out the manuscript that is among the Washington Papers purchased from the family by Congress in 1834 and 1849, and held in the Department of State until 1903, when they were transferred to the Library of Congress.

I am indebted to Mr. R. F. Sharp, Keeper of the Department of Printed Books in the British Museum; to Mr. S. Gibson, Secretary of the Bodleian Library, Oxford; and to Mr. H. M. Adams, Librarian of Trinity College, Cambridge, England, for painstaking investigation in their several institutions, and for their prompt and courteous replies to inquiries.

Miss Emily B. Mitchell, long connected with the Division of Manuscripts in the Library of Congress, has prepared the manuscript of this work, and has aided in the research involved. Mr. Levin C. Handy has photographed the Washington Rules in such manner as to bring out the very best that in them is.

CHARLES MOORE

WASHINGTON, D.C.
May, 1926.

Rules of Civility & Decent Behaviour
In *Company* and *Conversation*

Rules of Civility & Decent Behaviour In Company and Conversation

1st Every Action done in Company, ought to be with some sign of Respect, to those that are present.

2 When in Company put not your hands to any part of the Body, not usually Discovered.

3 Show nothing to your friend that may affright the other.

4 In the Presence of others sing not to your self with a humming Noise, nor Drum with your Fingers or Feet.

5th If you Cough, Sneeze, Sigh, or Yawn, do it not loud but Privately; and Speak not in your Yawning, but put your Glove or Handkerchief before your face and turn aside.

6th Read not Letters, Books or Papers in Company but when there is a necessity for the doing you must ask leave: Come not near the Books or Papers of others to read them whilst they are using them.

7 Write not Letters, Books, Papers, &c. in Company but stay for some other time.

8th Make no Faces or Tricks with your Mouth, Eyes or Hands as Frowning, Lowring, Licking, Biting your Lips, Counterfeiting Laughing, Looking Scornfully or Fleering, Disdainfully, Turning the Head Aside, Rolling the Eyes, Spitting, Snuffling, Drawing the Mouth Awry, Blowing the Nose, Scratching the Head, Biting the Nails, Picking the Teeth, Spitting, Washing the Hands, Rubbing the Face or Hands, Shrugging the Shoulders, Leaning the Head upon any one, Thrusting the Tongue into the Cheek, Unbecoming Laughing, Mocking, Mowing, Pulling the Flesh, Gnashing the Teeth, Staring, Jeering, Canting, Drinking or Talking with Meat in the Mouth, Turning the Back upon others, Making Faces or Pointing at your Self or others, Putting off Clothes in the Presence of others, or any part of the Body Uncovered but what is usually done.

9th Kill no Vermin as Fleas, Lice, Ticks, &c. in the Sight of others, if you see any crawling upon another you may show it him Secretly and Advise him to Remove it.

10th When you Sit down, Keep your Feet firm and even, without putting one over the other or Crossing them.

11th Shift not your Seat in the Sight of others nor Gnaw your Nails.

12th Shake not the Head, Feet or Legs, roul not the Eyes, lift not one Eyebrow higher than the other, wry not the Mouth, and bedew no Mans face with your Spittle, by approaching him when you Speak.

Rules of Civility & Decent Behaviour In *Company* and *Conversation*

1st Every Action done in Company, ought to be with Some Sign of Respect, to those that are Present.
2d When in Company, put not your Hands to any Part of the Body, not usualy Discovered.
3d Shew Nothing to your Freind that may affright him.
4 In the Presence of Others Sing not to yourself with a humming Noise, nor Drum with your Fingers or Feet.
5th If You Cough, Sneeze, Sigh, or Yawn, do it not Loud but Privately; and Speak not in your Yawning, but put Your handkercheif or Hand before your face and turn aside.
6th Sleep not when others Speak, Sit not when others stand, Speak not when you Should hold your Peace, walk not on when others Stop.
7th Put not off your Cloths in the presence of Others, nor go out your Chamber half Drest
8th At Play and at Fire its Good manners to Give Place to the last Commer, and affect not to Speak Louder than Ordinary
9th Spit not in the Fire, nor Stoop low before it neither Put your Hands into the Flames to warm them, nor Set your Feet upon the Fire especially if there be meat before it
10th When you Sit down, Keep your Feet firm and Even, without putting one on the other or Crossing them
11th Shift not yourself in the Sight of others nor Gnaw your nails
12th Shake not the head, Feet, or Legs rowl not the Eys lift not one eyebrow higher than the other wry not the mouth, and bedew no mans face with your Spittle, by appr[oaching too nea]r him [when] you Speak

15th Kill no Vermin as Flees, lice ticks &c in the sight of Others, if you see any filthy thick Spittle put your foot Decently upon it if it be upon the Cloths of your Companions, But it off privately, and if it be upon your own Cloths return Thanks to him who puts it off.

14th Turn not your Back to others especially in Speaking, Jog not the Table or Desk on which Another reads or writes, lean not upon any one.

15th Keep your Nails clean and short also your Hands and Teeth Clean yet without Shewing any great Concern for them.

16th Do not Puff up the Cheeks, Loll not out the Tongue rub the Hands, or beare, thrust out the Lips, or bite them or keep the Lips too open or too Close.

17th Be no Flatterer, neither Play with any thing that delights not to be Play'd Withal.

18th Read no Letters, Books, or Papers in Company but when there is a Necessity for the doing of it you must ask leave: come not near the Books or Writings of Another so as to read them unless desired or give your opinion of them unasked also look not nigh when another is writing a Letter.

19th Let your Countenance be pleasant but in Serious matters somewhat grave.

20th The Gestures of the Body must be suited to the discourse you are upon.

21st Reproach none for the Infirmities of Nature, nor Delight to Put them that have in mind thereof.

22 Show not yourself glad at the Misfortune of another though he were your enemy.

23 When you see a Crime punished, you may be inwardly Pleased; but Show Outwardly a Dislike to the Person Offended.

24th Make no Shew at all of Taking much Notice of any Publick

13th Kill no Vermin as Fleas, lice ticks &c in the Sight of Others, if you See any filth or thick Spittle put your foot Dexteriously upon it if it be upon the Cloths of your Companions, Put it off privately, and if it be upon your own Cloths return Thanks to him who puts it off

14th Turn not your Back to others especially in Speaking, Jog not the Table or Desk on which Another reads or writes, lean not upon any one

15th Keep your Nails clean and Short, also your Hands and Teeth Clean yet without Shewing any great Concern for them

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20th The Gestures of the Body must be Suited to the discourse you are upon.

21st Reproach none for the Infirmaties of Nature, nor Delight to Put them that have in mind thereof.

22d Shew not yourself glad at the Misfortune of another though he were your enemy.

23d When you see a Crime punished, you may be inwardly Pleased; but always shew Pity to the Suffering Offender

[24th Do not laugh too loud or] too much at any Publick [Spectacle].

25th Superfluous Compliments and all Affection of Ceremony are to be avoided, yet where due they are not to be Neglected

26th In Pulling off your Hat to Persons of Distinction, as Noblemen, Justices, Churchmen &c. make a Reverence, bowing more or less according to the Custom of the Places where, and Quality of the Persons among your equals it will not be Expected that they should begin with you first, but to Pull off the Hat when there is no need of Affectation, in the Manner of Saluting and reSaluting in words keep to the most usual Custom

27th Let your Discourse with Men of Business be short and comprehensive

28th Artificers & Persons of low Condition, ought not to use many Ceremonies to Lords or others of Honour & much less Men of Quality, though Mean persons must not be neglected, yet how much more is to be Expected to a Man of Quality is to be Studied, as his Condition requires, and how much Honour & Respect is due to his Age & Quality is not to be Forgotten

29th Let your Conversation be without Malice or Envy, for 'tis a sign of a Tractable & Commendable Nature: & in all Causes of Passion admit Reason to Govern

30th Think before you Speak, pronounce not imperfectly nor bring out your Words too hastily but orderly & distinctly

31st When Another Speaks, be attentive your self & disturb not the Discourse, to Interrupt another, is Uncivil & Undiscreet, and to Laugh at what he Relates, is not Decent, Consider what you are going to Utter, & Speak not Rashly

The Foregoing Decent Rules of Behaviour in Conversation & Discourse may not Improperly be Called by a Man his Part, which he ought well to Learn before he Appears Abroad

25th: Superfluous Complements and all Affectation of Ceremonie are to be avoided, yet where due they are not to be Neglected

26th In Pulling off your Hat to Persons of Distinction, as Noblemen, Justices, Churchmen &c make a Reverence, bowing more or less according to the Custom of the Better Bred, and Quality of the Person. Amongst your equals expect not always that they Should begin with you first, but to Pull off the Hat when there is no need is Affectation, in the Manner of Saluting and resaluting in words keep to the most usual Custom

27th: Tis ill manners to bid one more eminent than yourself be covered as well as not to do it to whom it's due Likewise he that makes too much haste to Put on his hat does not well, yet he ought to Put it on at the first, or at most the Second time of being ask'd; now what is herein Spoken, of Qualification in behaviour in Saluting, ought also to be observed in taking of Place, and Sitting down for ceremonies without Bounds is troublesome

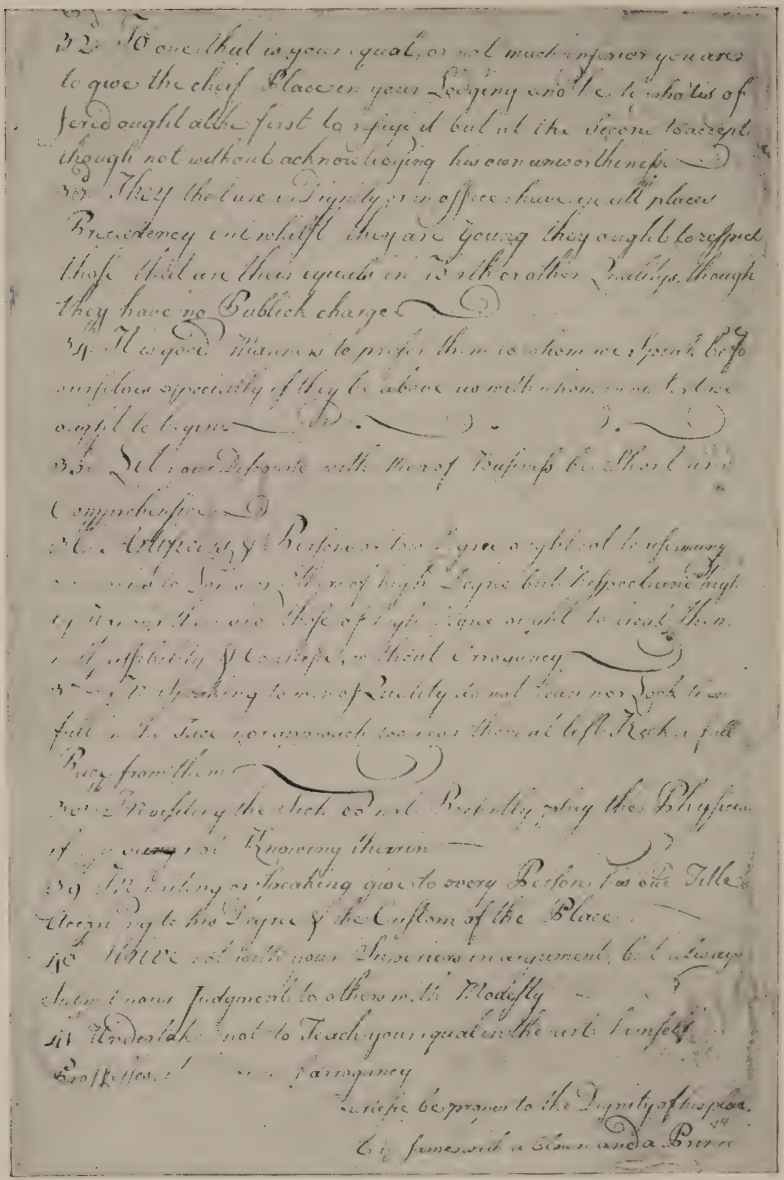
28th: If any one come to Speak to you while you are are Sitting Stand up tho he be your Inferiour, and when you Present Seats let it be to every one according to his Degree

29th: When you meet with one of Greater Quality than yourself, Stop, and retire especially if it be at a Door or any Straight place to give way for him to Pass

30th: In walking the highest Place in most Countrys Seems to be on the right hand therefore Place yourself on the left of him whom you desire to Honour: but if three walk together the mid[dest] Place is the most Honourable the wall is usually given to the most worthy if two walk together

31st If any one far Surpassess others, either in age, Estate, or Merit [yet] would give Place to a meaner than hims[elf in his own lodging or elsewhere] the one ought not to except it, S[o he on the other part should not use much earnestness nor offer] it above once or twice.

George Washington's



32[d] To one that is your equal, or not much inferior you are to give the cheif Place in your Lodging and he to who 'tis offered ought at the first to refuse it but at the Second to accept though not without acknowledging his own unworthiness.

33[d] They that are in Dignity or in office have in all places Preceedency but whilst they are Young they ought to respect those that are their equals in Birth or other Qualitys, though they have no Publick charge.

34[th] It is good Manners to prefer them to whom we Speak befo[re] ourselves especially if they be above us with whom in no Sort we ought to begin.

35[th] Let your Discourse with Men of Business be Short and Comprehensive.

36[th] Artificers & Persons of low Degree ought not to use many ceremonies to Lords, or Others of high Degree but Respect and highly Honour them, and those of high Degree ought to treat them with affibility & Courtesie, without Arrogancy

37[th] In Speaking to men of Quality do not lean nor Look them full in the Face, nor approach too near them at lest Keep a full Pace from them

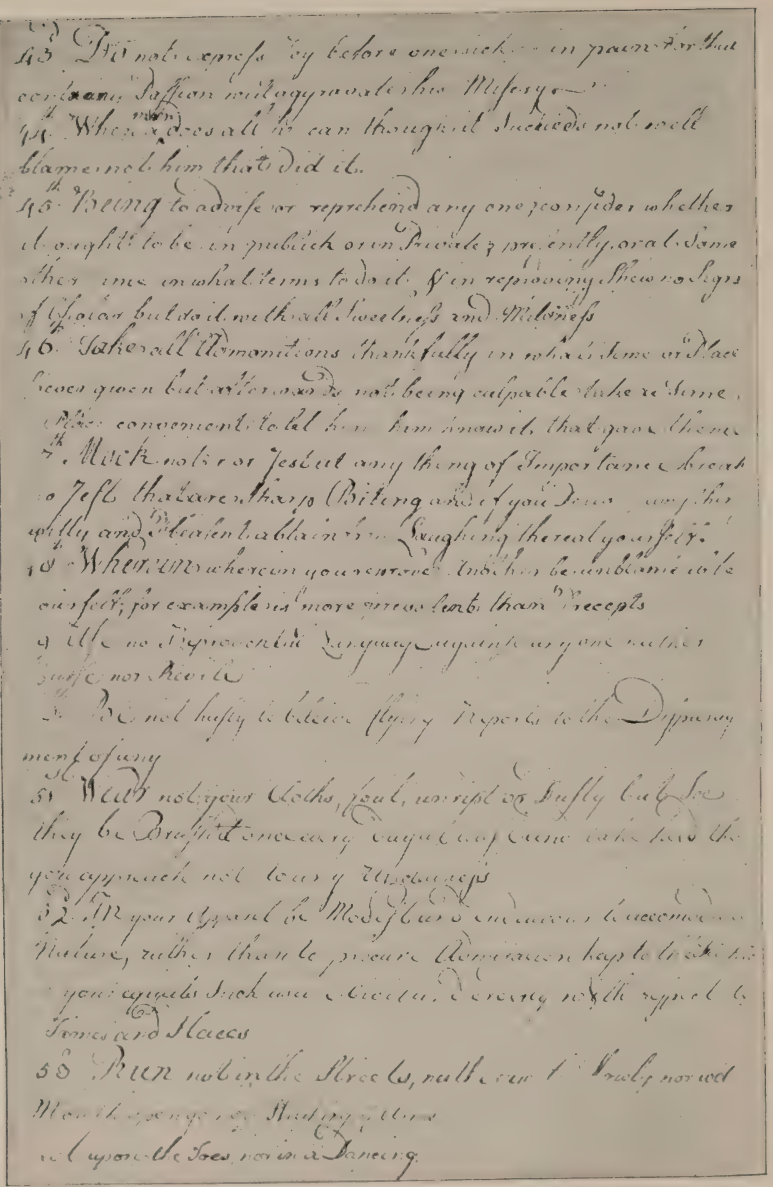
38[th] In visiting the Sick, do not Presently play the Physicion if you be not Knowing therein

39[th] In writing or Speaking, give to every Person his due Title According to his Degree & the Custom of the Place.

40[th] Strive not with your Superiers in argument, but always Submit your Judgment to others with Modesty

41[st] Undertake not to Teach your equal in the art himself Proffesses; it Savours of arrogancy

[42[d] Let thy ceremonies in] Courtesie be proper to the Dignity of his place [with whom thou conversest for it is absurd to ac]t y[e] same with a Clown and a Prince



43 Put not another upon the first nor in the third place.

44 Read no Letters Books or Papers in Company but when there is some reason for doing so, or when Some one desires it of you.

45 Come not near the Books of any man so as to read them unasked also look not nigh when another is writing a Letter.

46 Let your Countenance be pleasant but in serious matters somewhat grave.

47 The Gestures of the Body must be suited to the discourse you are upon.

48 Reproach none for the infirmities of Nature nor delight to hear them mentioned.

49 Show not yourself glad at the misfortune of another though he were your enemy.

50 When you see any one naturally imperfect or deformed in body, you must not reflect or upbraid him with it nor make him the subject of your sport.

51 It is unbecoming to stand upon one foot to put off or on your Clothes or Shoes to support yourself unto a Post or Pillar or to lean upon one elbow to rest upon a Table or Desk.

52 Keep your Eyes from Wandering in the time of Prayer or Reading unless Necessity force you.

53 Let your Recreations be manful not Sinful.

54 Labour to keep alive in your breast that little Spark of Celestial fire called Conscience.

55 Let your Conversation be without Malice or Envy for there is no Envy but bears some Malice to the Person Envied.

56 Let your Carriage be such as becomes a Man grave and settled Speak not much nor Laughing but Duly with Mirth and Civility.

57 Speak not Evil of the absent for it is unjust.

58 Being set at meat scratch not neither Spit Cough or Blow your Nose except there be necessity for it.

59 Make no Shew of taking great Delight in your Victuals feed not with greediness Smell not to your Victuals but Eat with a Moderate Appetite and Soberness.

60 Sing not to yourself with a humming Voice nor drum with your fingers or feet.

61 Turn not your back to others especially in Prayer or at Meat.

62 Be no Flatterer neither play with any that delights not to be played withal.

63 Read no Letters Books or Papers in Company but when there is some reason for doing so, or when Some one desires it of you.

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80 Turn not your back to others especially in Prayer or at Meat.

81 Be no Flatterer neither play with any that delights not to be played withal.

43[d] Do not express Joy before one sick or in pain for that contrary Passion will aggravate his Misery.
44[th]: When a man does all he can though it Succeeds not well blame not him that did it.
45[th]: Being to advise or reprehend any one, consider whether it ought to be in publick or in Private; presently, or at Some other time in what terms to do it & in reproving Shew no Sign of Cholar but do it with all Sweetness and Mildness
46[th]: Take all Admonitions thankfully in what Time or Place Soever given but afterwards not being culpable take a Time [&] Place convenient to let him him know it that gave them.
[4]7[th]: Mock not nor Jest at any thing of Importance break [n]o Jest that are Sharp Biting and if you Deliver any thing witty and Pleasent abtain from Laughing thereat yourself.
48[th]: Wherein wherein you reprove Another be unblameable yourself; for example is more prevalent than Precepts
[4]9 Use no Reproachfull Language against any one neither Curse nor Revile
[5]0[th]: Be not hasty to beleive flying Reports to the Disparag[e]ment of any
51[st] Wear not your Cloths, foul, unript or Dusty but See they be Brush'd once every day at least and take heed tha[t] you approach not to any uncleaness
52[d] In your Apparel be Modest and endeavour to accomodate Nature, rather than to procure Admiration keep to the Fashio[n] of your equals Such as are Civil and orderly with respect to Times and Places
53[d] Run not in the Streets, neither go t[oo s]lowly nor wit[h] Mouth open go not Shaking y[r] Arms [kick not the earth with y[r] feet, go] not upon the Toes, nor in a Dancing [fashion].

54th Play not the Peacock, looking every where about you, to See if you be well Decked, if your Shoes fit well if your Stockings Sit neatly, and Cloths handsomely.

55th Eat not in the Streets, nor in the House, out of Season

56th Associate yourself with Men of good Quality if you Esteem your own Reputation, for 'tis better to be alone than in bad Company

57th In walking up and Down in a House only with One in Compan[y] if the be Greater than your self, at the first Turn him the Right hand and Stop not till he does and be not the first to that turns, and when you do turn let it be with your face towards him, if he be a Man of Great Quality, walk not with him Cheek by Joul but Somewhat back[ward] him, but yet in Such a Manner that he may easily Speak to you

58th Let your Conversation be without Malice or Envy, for 'tis a Sig[n] of a Tractable and Commendable Nature: And in all Causes of Passion admit Reason to Govern

59th Never Express any thing unbecoming, nor Act any thing Contrary to the Rules Morality before your inferiors

60th Be not immoderate in urging your Friends to Discover a Secret

61st Utter not base and Frivolous things among Grave and Learned Men, nor very Difficult Questions or Subjects, among the Ignorant or things hard to be believed, Stuff not your Discourse with Sensless and Impertinent Speeches among your Betters nor Equals

62d Speak not of doleful Things in a Time of Mirth or at the Table; Speak not of Melancholy Things as Death and Wounds, and if others Mention them Change if you can the Discourse tell not your Dreams, but to your intimate Friend

63d A Man of Worth Ought to value himself for his Achievements, or rare Qualities of Virtue or Honour

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59th: Never express anything unbecoming, nor Act agst ye Rules Mora[l] before your inferiours
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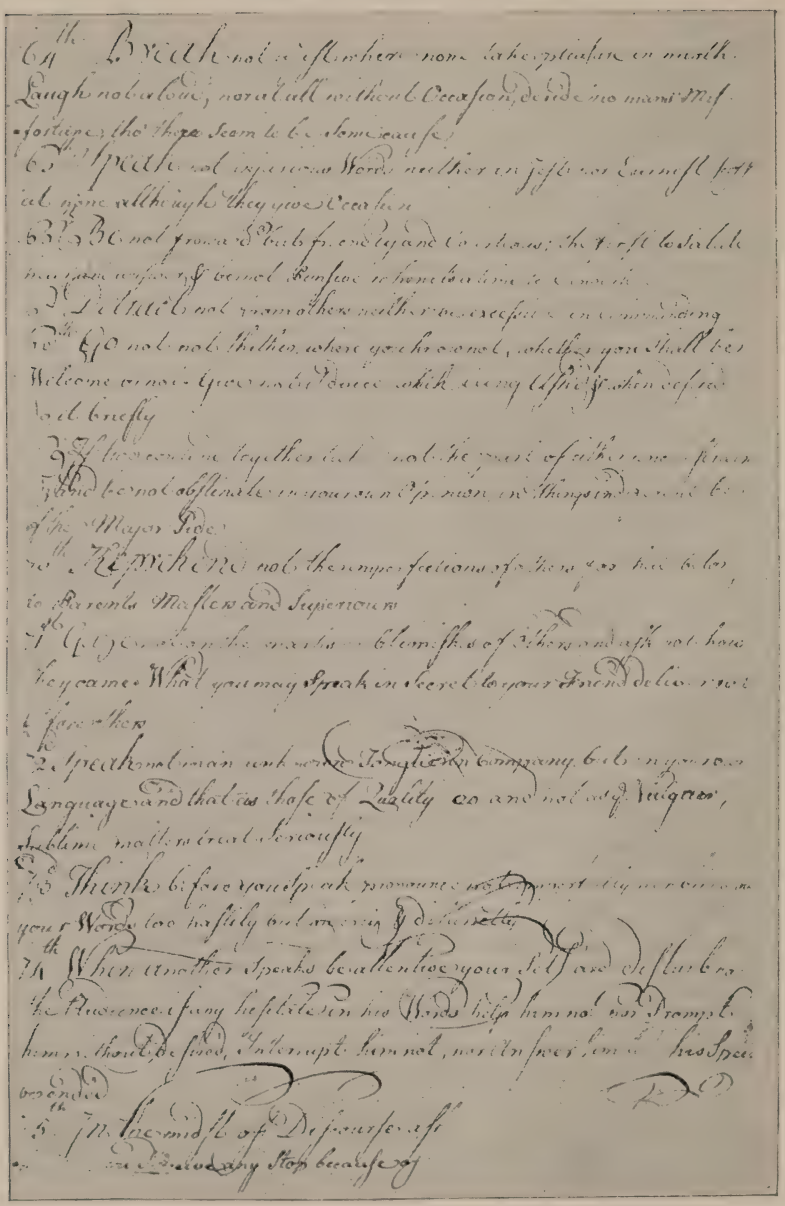
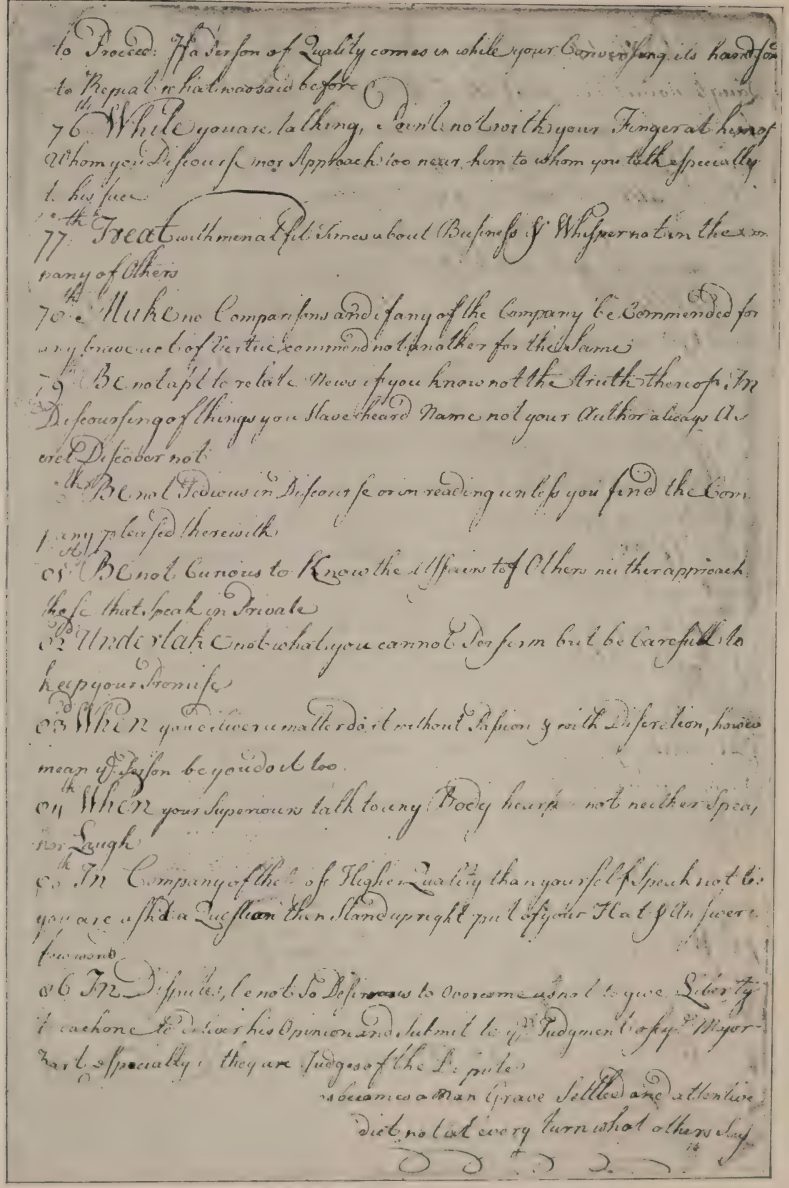
61st Utter not base and frivilous things amongst grave and Learn'd Men nor very Difficult Questians or Subjects, among the Ignorant or things hard to be believed, Stuff not your Discourse with Sentences amongst your Betters nor Equals
62d Speak not of doleful Things in a Time of Mirth or at the Table; Speak not of Melancholy Things as Death and Wounds, and if others Mention them Change if you can the Discourse tell not your Dreams, but to your intimate Friend
63d: A Man ought not to value himself of his Atchievements, or rare Qua[lities of wit; much less of his rich]es Virtue or Kindred



64th Breath not a Jest nor before any one you Esteem
Laugh not aloud, nor at all without Occasion, deride no mans Mis-
fortune, tho' there Seem to be some cause
65th Speak not injurious Words neither in Jest nor Earnest scof-
fingly at any one although they Give Occasion
66th Be not forward but friendly and Courteous the first to Salute
hear and answer & be not Pensive when it's time to Converse
67th Detract not from others neither Backbite nor Speak Evil of
68th Go not nor Sit not where you have no Business, whether you shall be
Welcome or not. Give no Counsel unless it is required & then be
brief & Plain
69th Run not in the Streets nor Jump up suddenly from where you Sit
70th Play not the Wanton with your Clothes or Body
71st Eat not Drink not with your Knife nor Lean on your Hand sit not
gaping nor Drink too frequently in Company but Eat moderately
& Leave the Table when Company Eat any longer
72nd Speak not evil of any one
73rd Sing not when you Speak nor hum as Tabor or Pipe but in Private
& even then Avoid Unbecoming Tunes
74th Read no Letters Books or Papers in Company but when there is
some Reason for doing it you must ask Leave
75th Come not near the Books & Papers of any other person to look
into them nor Take them in your hand without Leave
76th Let your Countenance be pleasant but in Serious Matters Somewhat
Grave
77th The Gestures of the Body must be Suited to the discourse you are
upon
78th Reprehend not the Imperfections of others for that belongs to
Parents Masters and Superiors
79th Gaze not on the Marks or Blemishes of others nor ask what they
came for
80th Quarrel not at Play
81st Read no Books Letters or Papers in a Crowd nor Come near where
you Do not Intend to Stay
82nd Write not Letters to Persons to whom it would be unbecoming to
Show them unless you Blot out or Alter what you have Written
83rd Let your Ink & Pen be Good, Make your Letters Clear without
Blots and Dash not your Pen when you Write
84th Write neither too Small nor too Great Letters
85th Imitate not the Errors of the Unlearned in Pronouncing Words
but Pronounce Clearly & Correctly
86th In Writing Leave Sufficient Space between the Lines as not to
Confound the Letters
87th In Reading Carry your Eyes Swiftly over the Words but Pronounce
them Distinctly & Treasonably
88th When Another Speaks be Attentive your Self and Disturb not
the Audience if any Hesitation in his Words help him not nor Prompt
him without Desired Interrupt him not, nor Answer him till his Speech
be Ended
89th In the Midst of Discourse ask
not of Trifling Things Stop because of

64th Break not a Jest where none take pleasure in mirth Laugh not aloud, nor at all without Occasion, deride no mans Misfortune, tho' there seem to be Some cause
65th Speak not injurious Words neither in Jest nor Earnest Scoff at none although they give Occasion
66th Be not froward but friendly and Courteous; the first to Salute hear and answer & be not Pensive when it's a time to Converse
67th Detract not from others neither be excessive in Commanding
68th Go not thither, where you know not, whether you Shall be Welcome or not. Give not Advice whth being Ask'd & when desired [d]o it briefly
[6]9 If two contend together take not the part of either unconstrain[ed]; and be not obstinate in your own Opinion, in Things indiferent be of the Major Side
70th Reprehend not the imperfections of others for that belong[s] to Parents Masters and Superiours
71st Gaze not on the marks or blemishes of Others and ask not how they came. What you may Speak in Secret to your Friend deliver not before others
72d Speak not in an unknown Tongue in Company but in your own Language and that as those of Quality do and not as ye Vulgar; Sublime matters treat Seriously
73d Think before you Speak pronounce not imperfectly nor bring ou[t] your Words too hastily but orderly & distinctly
74th When Another Speaks be attentive your Self and disturb not the Audience if any hesitate in his Words help him not nor Prompt him without desired, Interrupt him not, nor Answer him till his Speec[h] be ended
75th In the midst of Discourse ask [not of what one treateth] but if you Perceive any Stop because of [your coming you may well intreat him gently]

George Washington's



to Proceed: If a Person of Quality comes in while your Conversation is hastily to Repeat what was said before

76 While you are talking, Point not at any thing with your Finger from the Person of whom you Discourse, nay Approach too near him to whom you talk especially to his face

77 Treat with men at fit times about Business & Whisper not in the Company of Others

78 Make no Comparisons and if any of the Company be Commended for any brave act of Virtue, commend not another for the Same

79 Be not apt to relate News if you know not the Truth thereof. In Discourse of things you have heard Name not your Author always A Novelty Discover not

80 Be not Tedious in Discourse or in reading unless you find the Company pleased therewith

81 Be not Curious to Know the Affairs of Others neither approach those that Speak in Private

82 Undertake not what you cannot Perform but be careful to keep your Promise

83 When you deliver a matter do it without Passion & with Discretion, however mean the Person be you do it to

84 When your Superiors talk to any Body hearken not neither Speak or Laugh

85 In Company of those of Higher Quality than yourself Speak not before you are asked a Question then Stand upright put off your Hat & in few & Grave words

86 In Disputes, be not too Desirous to Overcome nor let your Liberty to each one to Deliver his Opinion and Submit to the Judgment of the Major Part, Especially when they are Judges of the Dispute

Superscribed Become a Man of Grave Settled and Virtuous Carriage Deliberate in all your Actions and Consider well before you Undertake them Speak not Rashly but Modestly and Distinctly Let your Countenance be Pleasant but Grave Do not Laugh Aloud nor at all at Anything that is Spoken Jest not with Anything that is Serious Laugh not at your own Jests Much less at those of Others Hearken to the Discourses of Others Interrupt not the Discourses of Others Much less Reprehend Delight not to Show Your Wit Be not Forward but when Modesty requires it Contradict not at every turn what others Say

to Proceed: If a Person of Quality comes in while your Conversing it's handsome to Repeat what was said before

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82d Undertake not what you cannot Perform but be Carefull to keep your Promise

83d When you deliver a matter do it without Passion & with Discretion, howev[er] mean ye Person be you do it too

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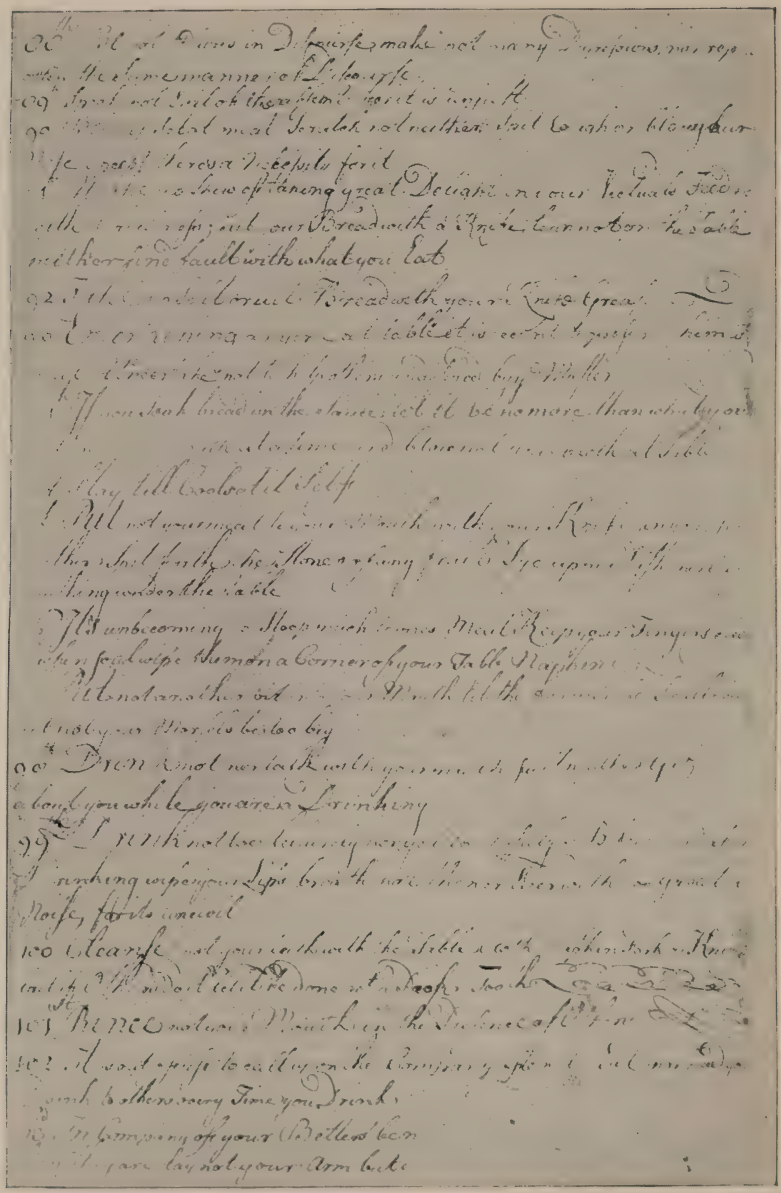
85th In Company of these of Higher Quality than yourself Speak not ti[ll] you are ask'd a Question then Stand upright put of your Hat & Answer in few words

86 In Disputes, be not So Desireous to Overcome as not to give Liberty to each one to deliver his Opinion and Submit to ye Judgment of ye Major Part especially if they are Judges of the Dispute

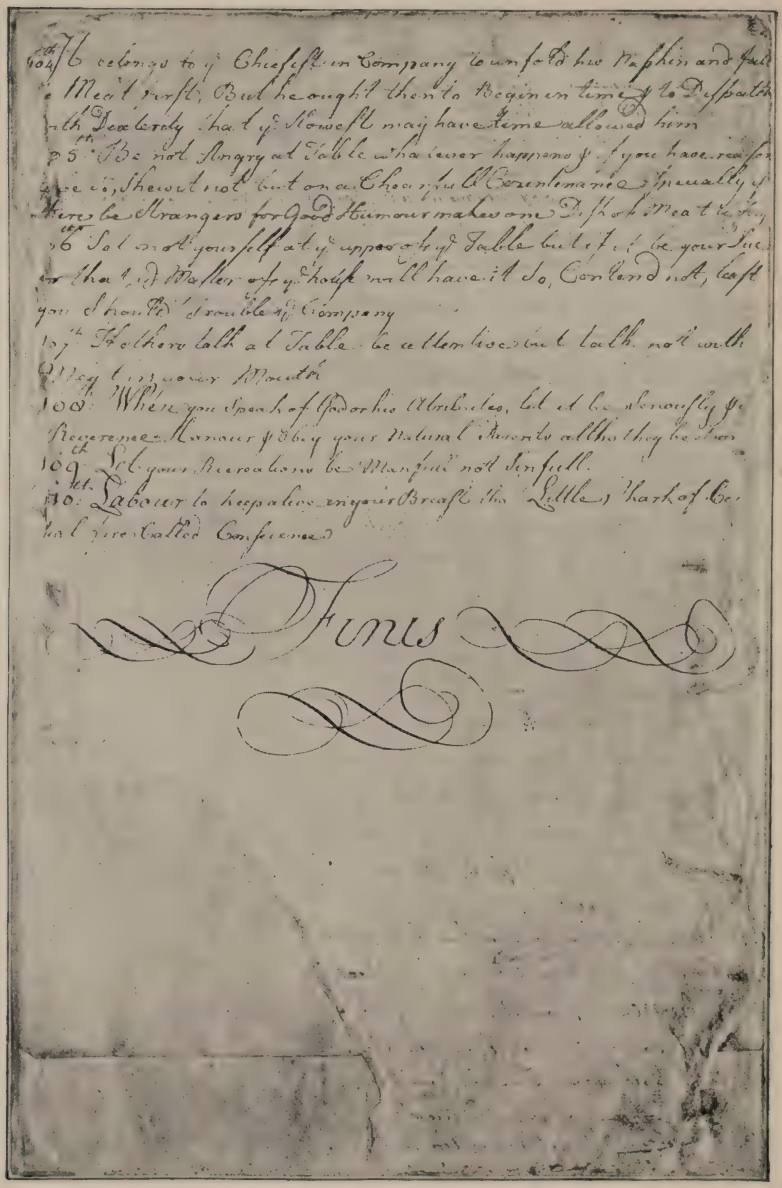
[87th Let thy carriage be such] as becomes a Man Grave Settled and attentive [to that which is spoken. Contra]dict not at every turn what others Say

George Washington's



88th Be not tedious in Discourse, make not many Digressions, nor rep[eat] often the Same manner of Discourse
89th Speak not Evil of the absent for it is unjust
90 Being Set at meat Scratch not neither Spit Cough or blow your Nose except there's a Necessity for it
91st Make no Shew of taking great Delight in your Victuals, Feed no[t] with Greediness; cut your Bread with a Knife, lean not on the Table neither find fault with what you Eat
92 Take no Salt or cut Bread with your Knife Greasy
93 Entertaining any one at table it is decent to present him wt meat, Undertake not to help others undesired by yr Master
[9]4th If you Soak bread in the Sauce let it be no more than what you [pu]t in your Mouth at a time and blow not your broth at Table [bu]t Stay till Cools of it Self
[95]th Put not your meat to your Mouth with your Knife in your ha[nd ne]ither Spit forth the Stones of any fruit Pye upon a Dish nor Cast [an]ything under the table
[9]6 It's unbecoming to Stoop much to ones Meat Keep your Fingers clean [&] when foul wipe them on a Corner of your Table Napkin
[97]th Put not another bit into your Mouth til the former be Swallowed [l]et not your Morsels be too big for the Gowls.
98th Drink not nor talk with your mouth full neither Gaze about you while you are a Drinking
99th Drink not too leisurely nor yet too hastily. Before and after Drinking wipe your Lips breath not then or Ever with too Great a Noise, for its uncivil
100 Cleanse not your teeth with the Table Cloth Napkin Fork or Knife but if Others do it let it be done wt a Pick Tooth
101st Rince not your Mouth in the Presence of Others
102d It is out of use to call upon the Company often to Eat nor need you Drink to others every Time you Drink
103d In Company of your Betters be no[t longer in eating] than they are lay not your Arm but o[nly your hand upon the table]

George Washington's



104th It belongs to ye Chiefest in Company to unfold his Napkin and fall to Meat first, But he ought then to Begin in time & to Dispatch [w]ith Dexterity that ye Slowest may have time allowed him

[1]05th Be not Angry at Table whatever happens & if you have reason to be so, Shew it not but on a Chearfull Countenance especially if there be Strangers for Good Humour makes one Dish of Meat a Feas[t]

[1]06th Set not yourself at ye upper of ye Table but if it be your Due or that ye Master of ye house will have it So, Contend not, least you Should Trouble ye Company

107th If others talk at Table be attentive but talk not with Meat in your Mouth

108th When you Speak of God or his Atributes, let it be Seriously & [with] Reverence. Honour & Obey your Natural Parents altho they be Poor

109th Let your Recreations be Manfull not Sinfull.

110th Labour to keep alive in your Breast that Little Spark of Ce[les]tial fire Called Conscience.

Finis

Comparison between the Washington *Rules* of Civility
and Hawkins's 'Youths Behaviour'

Youths Behaviour,

OR

Decency in Converſation Amongſt Men.

Compoſed in French by Grave Perſons, for the uſe and benefit of their YOUTH.

Now newly turned into Engliſh, By

FRANCIS HAWKINS.

Nephew to Sr *Thomas Hawkins*, Tranſlator of *Cauſſin's Holy Court.*

With the addition of Twenty ſix new Precepts, written by a grave Author, which are marked thus (*) and ſome more Additions,

The Eighth IMPRESSION.

Whereunto is added much Enlargement of three very uſefull and profitable Alphabeticall Tables; the third Table having many hard words added, not untill this year 1663. *Printed.*

Laſt of all is added, The firſt Entrance of a Youth in the Univerſity. *All which new Additions may be ſold by themſelves.*

London, Printed for *W. Lee*, and are to be ſold at the *Turks-head* in *Fleetſtreet* over againſt *Fetter*-Lane. 1663.

Youths Behaviour,

OR

DECENCIE

In Converſation amongſt Men.

CHAPTER I.

General and mixt Precepts as touching Civility among Men.

EVery Action done in the view of the world, ought to be accompanied with ſome ſign of reverence, which one beareth to all who are preſent

2. It is ill-beſeeming to put one in mind of any unclean or ill-favoured thing.

3. Take heed as much as thou canſt in the preſence of others, to put thy hand to any part of thy body, which is not ordinarily diſcovered; as are the hands and face: and to accuſtome thy ſelf thereunto, it is well done to abſtain from ſo doing, yea being alone.

4. Do not thou ſhew any thing to thy companion which may affright him.

5. Sing not within thy mouth, humming to thy ſelf, unleſs thou be alone, in ſuch ſort as thou

YOUTHS BEHAVIOUR

or

Decency in Conversation Amongst Men. (London, 1663)
Translated from the French
by Francis Hawkins about 1640.
Twenty-five new precepts added in 1652,
by 'A Counsellor of the Middle Temple.'

Chapter I. General and mixt Precepts as touching Civility among Men.

Chapter II. Of the first Duties and Ceremonies in Conversation.

Chapter III. Of the fashions of qualifying, or titling of Persons to whom one speaketh, to advise them to break a jest.

Chapter IV. Of Clothes and Arraying the Body.

Chapter V. Of walking, be it alone, or in Company.

Chapter VI. Of Discourse.

Chapter VII. Of Carriage at the Table.

Additions to Youths Behaviour. (Six unnumbered precepts.)

Washington's '*Rules of Civility*'; and Francis Hawkins's '*Youths Behaviour*'.

Rule 1: Every Action done in Company, ought to be with Some Sign of Respect, to those that are Present.

Hawkins; Chap. 1, No. 1:
Every Action done in the view of the world, ought to be accompanied with some sign of reverence, which one beareth to all who are present.

Rule 2: When in Company, put not your Hands to any Part of the Body, not usualy Discovered.

Hawkins; Chap. 1, No. 3:
Take heed as much as thou canst in the presence of others, to put thy hand to any part of thy body, which is not ordinarily discovered; as are the hands and face: and to accustome thy self thereunto, it is well done to abstain from so doing, yea being alone.

Rule 3: Shew Nothing to your Freind that may affright him.

Hawkins; Chap. 1, No. 4:
Do not thou shew any thing to thy companion which may affright him.

Rule 4: In the Presence of Others Sing not to yourself with a humming Noise, nor Drum with your Fingers or Feet.

Hawkins; Chap. 1, No. 5:

Sing not within thy mouth, humming to thy self, unless thou be alone, in such sort as thou canst not be heard by others. Strike not up a Drum with thy fingers, or thy feet.

Rule 5: If you Cough, Sneeze, Sigh, or Yawn, do it not Loud but Privately; and Speak not in your Yawning, but put Your handkercheif or Hand before your face and turn aside.

Hawkins; Chap. 1, No. 8:

In coughing, or sneezing, make not great noise, if it be possible, and send not forth any sigh, in such wise that others observe thee, without great occasion.

Hawkins; Chap. 1, No. 9:

In yawning howl not, and thou shouldst abstain as much as thou canst to yawn, especially when thou speakest, for that sheweth one to be weary, and that one little accounted of the company: but if thou beest constrained to yawn, by all means, for that time being, speak not, nor gape wide mouthed, but shut thy mouth with thy hand, or with thy handkerchief if it be needfull, readily turning thy face to another side.

Rule 6: Sleep not when others Speak, Sit not when others stand, Speak not when you Should hold your Peace, walk not on when others Stop.

Hawkins; Chap. 1, No. 11:

To sleep when others speak, to sit when others stand, to walk on when others stay, to speak when one should hold his peace, or hear others, are all things of ill manners: but it is permitted to a

superiour to walk in certain places, as to a Master in his School.

Rule 7: Put not off your Cloths in the presence of Others, nor go out your Chamber half Drest

Hawkins; Chap. 1, No. 12:

It is a thing unseemly to leave ones bed out of order, and one ought not to put off ones clothes in the presence of others, nor go out of ones Chamber half unready, or with a nightcap. Let not thy chamber nor thy table where thou studiest, be unhandsome, especially in the sight of another, and if so be thou hast one to make thy bed, leave it not uncovered when thou goest out thence.

Rule 8: At Play and at Fire its Good manners to Give Place to the last Commer, and affect not to Speak Louder than Ordinary

Hawkins; Chap. 1, No. 15:

At play, and at fire, good manners will, that one give place to them who are newly come.

Rule 9: Spit not in the Fire, nor Stoop low before it neither Put your Hands into the Flames to warm them, nor Set your Feet upon the Fire especially if there be meat before it

Hawkins; Chap. 1, No. 17:

It is not decent to spit upon the fire, much less to lay hands upon the embers, or to put them into the flame to warm ones self, nor is it beseeming to stoop so low as even to crowching, and as it were one sate on the ground. If there be any meat on the fire, thou oughtest not to set thy foot thereon, to heat it. In the presence of a well-bred company, it is uncomely to turn ones back to the fire,

or to approach nigher than the others, for the one and the other favoureth of preheminence. It is not permitted but to the chief in quality, or to him who hath charge of the fire, to stir up the fire with the fire-fork, or to kindle it, take it away, or put fuel on it.

Rule 10: When you Sit down, Keep your Feet firm and Even, without putting one on the other or Crossing them

Hawkins; Chap. 1, No. 18:
When thou sittest, put not undecently one leg upon the other, but keep them firm and setled: and joyn thy feet even, cross them not one upon the other.

Rule 11: Shift not yourself in the Sight of others nor Gnaw your nails

Hawkins; Chap. 1, No. 19:
Gnaw not thy nails in the presence of others, nor bite them with thy teeth.

Hawkins; Chap. 1, No. 20:
Spit not on thy fingers, and draw them not as if it were to make them longer: also shifte not in the sight of others.

Rule 12: Shake not the head, Feet, or Legs rowl not the Eys lift not one eyebrow higher than the other wry not the mouth, and bedew no mans face with your Spittle, by appr[oaching too nea]r him [when] you Speak

Hawkins; Chap. 1, No. 21:
Neither shake thy head, feet, or legs; Rowl not thine eyes. Lift not one of thine eye-brows higher

than thine other. Wry not thy mouth. Take heed that with thy spittle thou bedew not his face with whom thou speakest, and to that end approach not too nigh him.

Rule 13: Kill no Vermin as Fleas, lice ticks &c in the Sight of Others, if you See any filth or thick Spittle put your foot Dexteriously upon it if it be upon the Cloths of your Companions, Put it off privately, and if it be upon your own Cloths return Thanks to him who puts it off

Hawkins; Chap. 1, No. 22:

Kill not a Flea or other unclean Vermin in the presence of others; And if thou seest any filth on the ground, as some thick spittle or the like, put thy foot thereon dexterously if thou canst: if that were upon the clothes of thy companion, shew it not to others, but if thou canst put it off neatly, yet without his taking notice thereof, if it may so be; and if another do for thee the like office, shew thy self unto him with tender of thanks.

Rule 14: Turn not your Back to others especially in Speaking, Jog not the Table or Desk on which Another reads or writes, lean not upon any one

Hawkins; Chap. 1, No. 24:

Turn not thy back to others, especially in speaking; Jog not the Table, or Desk, on which another doth read or write; Lean not upon any one; pull not him by his Cloak to speak to him; push him not with thine elbow.

Rule 15: Keep your Nails clean and Short, also your Hands and Teeth Clean, yet without Shewing any great Concern for them

Hawkins; Chap. 1, No. 25:

Set not in order at every hand while, thy beard or thy stockings. Keep not thy nails foul, or too long, and keep thy hands and thy teeth clean, yet without over-much attendance thereon, or curiosity.

Rule 16: Do not Puff up the Cheeks, Loll not out the tongue rub the Hands, or beard, thrust out the lips, or bite them or keep the Lips too open or too Close

Hawkins; Chap. 1, No. 26:

Puff not up thy cheeks; Lall not out thy tongue; Rub not thy beard nor thy hands; Thrust not out thy lips, or bite them, and keep them neither too open, or too shut.

Rule 17: Be no Flatterer, neither Play with any that delights not to be Play'd Withal.

Hawkins; Chap 1, No. 27:

Take heed thou beest not a flatterer: for such an one sheweth to have little opinion of the judgement of him whom he flattereth, holding him for a simple fellow. Play not with him, who taketh no pleasure therein.

Rule 18: Read no Letters, Books, or Papers in Company but when there is a Necessity for the doing of it you must ask leave: come not near the Books or Writings of Another so as to read them unless desired or give your opinion of them unask'd also look not nigh when another is writing a letter.

Hawkins; Chap. 1, No. 28:

It becometh not to read Letters, Books, or other Writings, whilest one is in company, unless there

be some necessity, and as it were in passing by; and then also thou shouldest crave leave of the company, be it not, that thou art the chief of them all. No more maist thou touch the Writings, Books, or such like things of others, nor go near them, nor fix thine eyes upon them, unless thou beest invited thereunto, by him who is the owner of them: and thou shouldest not blame them or praise them, untill one asketh thy advice therein. Also thou oughtest not to approach or look nigh, when another readeth a Letter or such like thing.

Rule 19: let your Countenance be pleasant but in Serious Matters Somewhat grave.

Hawkins; Chap. 1, No. 29:

Let not thy countenance be like that of a phantasticall or hair-brain'd, stern, amazed, melancholick, pensive, inconstant man, in such sort that one thereby may discern some passion or unruly affection: rather shew a good countenance and pleasant chear, avoiding too much mirth in serious affairs, and too much gravity in things familiar and ordinary.

Rule 20: The Gestures of the Body must be Suited to the discourse you are upon.

Hawkins; Chap. 1, No. 30:

Let the gestures of thy body, be agreeable to the matter of thy discourse, for it hath been ever held a solœcisme in Oratory, to point to the Earth when thou talkest of Heaven.

Rule 21: Reproach none for the Infirmaties of Nature, nor Delight to Put them that have in mind thereof.

Hawkins; Chap. 1, No. 31:

Scorn not any for the infirmities of nature, which by no art can be amended, nor do thou delight to put them in mind of them, since it very often procures envy, and promotes malice, even to Revenge.

Rule 22: Shew not yourself glad at the Misfortune of another though he were your enemy.

Hawkins; Chap. 1, No. 32:

When thou shalt hear the misfortunes of another, shew not thy self gladded for it, though it hap to thy enemy, for that will argue a mind mischievous, and will convict thee of a desire, to have executed it thy self, had either power or opportunity seconded thy will.

Rule 23: When you see a Crime punished, you may be inwardly Pleased; but always shew Pity to the Suffering Offender

Hawkins; Chap. 1, No. 33:

When thou seest justice executed on any, thou maist inwardly take delight in his vigilancy to punish offendors, because it tends to publick quiet, yet shew pity to the offendor; and ever constitute the defect of his morality thy precaution.

Rule 24: [Do not laugh too loud or] too much at any Publick [Spectacle].

Hawkins; Chap. 1, No. 34:

Laugh not too much or too loud, in any publick spectacle, lest for thy so doing, thou present thy self, the only thing worthy to be laughed at.

Rule 25: Superfluous Complements and all Affectation of Ceremonie are to be avoided, yet where due they are not to be Neglected

Hawkins; Chap. 2, No. 1:
Although superfluous Complements, and all affectation in Ceremonies are to be eschewed, yet thou oughtest not to leave them which are due, otherwise thou displeasest the person with whom thou dost converse.

Rule 26: In Pulling off your Hat to Persons of Distinction, as Noblemen, Justices, Churchmen &c make a Reverence, bowing more or less according to the Custom of the Better Bred, and Quality of the Person. Amongst your equals expect not always that they Should begin with you first, but to Pull off the Hat when there is no need is Affectation, in Manner of Saluting and resaluting in words keep to the most usual Custom

Hawkins; Chap. 2, No. 2:
Put off thy Cap or Hat, to persons of desert, as are Church-men, Justices, and the like, turning the Cap or Hat to thy self-wards, make them a reverence, bowing thy self more or less, according to the quality of the persons, and the custome of the better-bred. So in like sort it is an undecent thing, not to do reverence to whom it appertaineth, and among thy equals, to expect that thy companion prevent thee in that duty. Also to put off ones Hat when there is no necessity, appeareth to have of affectation; in like manner it is reproveable, to observe whether one doth re-salute thee: for the rest in manner of saluting, or re-saluting by word, keep the most common custome of the best-trained up.

Rule 27: Tis ill manners to bid one more eminent than yourself be covered as well as not to do it to whom it's due Likewise he that makes too much haste to Put on his hat does not well, yet he ought to Put it on at the first, or at most the Second time of being ask'd; now what is herein Spoken, of Qualification in behaviour in Saluting, ought also to be observed in taking of Place, and Sitting down for ceremonies without Bounds is troublesome

Hawkins; Chap. 2, No. 3:

It is ill said, Sir, be covered, or put on your Hat, to one of more eminency than thy self, as also not to say so much, to whom it is due. Likewise he who maketh too much hast to put on his Hat, and he who at the first putteth not on, or after some few entreaties, do not well: and therefore one ought to be covered after the first, or for the most part after the second time; if so that in some Countries the Countrey custom be not received, and amongst equals, or superiours, who are of the self-same house, the inferiour may cover himself at the first request. True it is, that equals at the instant, or immediately after, are wont to enterchange a sign of covering themselves joyntly. Now what herein is spoken of qualification in behaviour, ought likewise to be conceived, in what concerneth taking of place and sitting down: for Ceremonies without bounds are too troublesome.

Rule 28: If any one come to Speak to you while you are Sitting Stand up tho he be your Inferiour, and when you Present Seats let it be to every one according to his Degree

Hawkins; Chap. 2, No. 5:

If any one come to speak with thee whilst thou

sittest; stand up, especially if the person do merit it, be it that he be greater than thy self; or for that he is not thy familiar, or though for the rest he were thy equal, or thy inferiour: and if there be any thing for one to sit on, be it a chair, be it a stool, give to each one his due.

Rule 29: When you meet with one of Greater Quality than yourself, Stop, and retire especially if it be at a Door or any Straight place to give way for him to Pass

Hawkins; Chap. 2, No. 6:

When thou shalt meet any one of greater rank than thy self, thou oughtest to stay thy self, yea, and even retire a little; especially if the meeting be at a door, or other straight passage, giving way that he may pass.

Rule 30: In walking the highest Place in most Countrys Seems to be on the right hand therefore Place yourself on the left of him whom you desire to Honour: but if three walk together the mid[dest] Place is the most Honourable the wall is usually given to the most worthy if two walk together

Hawkins; Chap. 2, No. 7:

Walking in company of the like, thou shalt give them the more worthy hand (according to the custome of the Countrey) in which speaking in general, it seemeth to be the most common use, that the more noble place is on the right hand, the right, I say, in such sort, that he who doth honour to any other, placing himself on his left hand giveth him the right. But if three walk together, chiefest place in rank is for the most part, that of the middest; then that which is on the right hand, and the last that of the left. Yet in *France*, for

so much as the place near the wall is ordinarily more high, more sure, for easie walking, and cleaner, commonly one giveth it to the more worthy, namely, where there are but two.

Rule 31: If any one far Surpassess others, either in age, Estate, or Merit [yet] would give Place to a meaner than hims[elf in his own lodging or elsewhere] the one ought not to except it, S[o he on the other part should not use much earnestness nor offer] it above once or twice.

Hawkins; Chap. 2, No. 9:

If any one far surpassing others, either in age or desert, would give place to a meaner than himself in his own lodging, or elsewhere; even as he ought not to accept of it, so he on the other part should not use much earnestness, nor offer it unto him more than once or twice; to the end he be not suspected of incivility.

Rule 32: To one that is your equal, or not much inferior you are to give the cheif Place in your Lodging and he to who 'tis offered ought at the first to refuse it but at the Second to accept though not without acknowledging his own unworthiness.

Hawkins; Chap. 2, No. 10:

But to him who is ones peer, or almost the same, one ought to give the chiefest place in ones own lodging, and he ought gently to refuse it, then at the second offer to accept it, with thanksgiving and recognizance.

Rule 33: They that are in Dignity or in office have in all places Preceedency but whilst they are Young they ought to respect those that are their equals in

Birth or other Qualitys, though they have no Publick charge.

Hawkins; Chap. 2, No. 12:

They who are in dignity, or in office, have precedence in all places: but whilest they are young, they ought, to respect them who are their equals in birth, or other qualities, although they have not any publick charge, if they be much more aged, principally if they have the degree of Doctorship: nay, when they give to them the chiefest place, they ought notwithstanding at the first to refuse it, afterwards to take it civilly with thanksgiving.

Rule 34: It is good Manners to prefer them to whom we Speak befo[re] ourselves especially if they be above us with whom in no Sort we ought to begin.

Hawkins; Chap. 2, No. 13:

It is good manners to prefer them to whom one speaketh, before ones self, especially if they be far above us, with whom in no sort one ought to commence.

Rule 35: Let your Discourse with Men of Business be Short and Comprehensive.

Hawkins; Chap. 2, No. 15:

For that which concerneth Ceremonies, or Complements, we ought to have respect of time, place, age, and condition of persons: and with them who are much employed, we must be brief, nay, rather we should make them understand by sign, that which we would say unto them.

Rule 36: Artificers & Persons of low Degree ought not to use many ceremonies to Lords, or Others of high

Degree but Respect and highly Honour them, and those of high Degree ought to treat them with affibility & Courtesie, without Arrogancy

Hawkins; Chap. 2, No. 16:

Even as Artificers, and other persons of low conditions, ought not to trouble themselves to use many ceremonies to them who are great, and Lords; but respect them, and humbly honour them, so likewise on the other part they ought to treat with them in all sort of affability and courtesie, keeping themselves from each action, or sin of arrogancy.

Rule 37: In speaking to men of Quality do not lean nor Look them full in the Face, nor approach too near them at lest Keep a full Pace from them

Hawkins; Chap. 2, No. 17:

Speaking to men of quality, lean not, and look them not wishly in the face, approach not too near them, and at the least they keep self a pace from them, or there-about.

Rule 38: In visiting the Sick, do not Presently play the Physicion if you be not Knowing therein.

Hawkins; Chap. 2, No. 18:

Visiting any sick body do not play suddenly the Doctor of Physicks part, if thou therein understand nothing.

Rule 39: In writing or Speaking, give to every Person his due Title According to his Degree & the Custom of the Place.

Hawkins; Chap. 2, No. 19:

Writing Letters, or speaking to any person of honour and quality, thou shalt give to each one

the title which belongeth to him, answerable to his degree, and the custom of the Country: and it will not be to ill purpose to read over again that which thou hast written, to the end, thou maist correct the faults, if any therein be found.

Rule 40: Strive not with your Superiers in argument, but always Submit your Judgment to others with Modesty

Hawkins; Chap. 2, No. 20:
Strive not with thy Superiours in argument or discourse; but always submit thy opinion to their riper judgments, with modesty; since the possibility of erring doth rather accompany green than gray hairs.

Rule 41: Undertake not to Teach your equal in the art himself Proffesses; it Savours of arrogancy

Hawkins; Chap. 2, No. 21:
Do not undertake to teach thy equal, in the Art himself professeth; for that will savour of Arrogancy, and serve for little other than to brand thy judgment with Rashness.

Rule 42: [Let thy ceremonies in] Courtesie be proper to the Dignity of his place [with whom thou conversest, for it is absurd to ac]t y^{e} same with a Clown and a Prince.

Hawkins; Chap. 2, No. 22:
Let thy Ceremonies in courtesie be proper to the dignity and place of him with whom thou conversest: for it is absurd to honour a Clown with words courtly and of magnificence.

Rule 43: Do not express Joy before one sick or in pain

for that contrary Passion will aggravate his Misery.

Hawkins; Chap. 2, No. 23:

Do not thou express joy before one sick, or in pain: for that contrary passion, will easily aggravate his misery. Do thou rather sympathize his infirmities: for that will affoard a gratefull easement, by a seeming participation.

Rule 44: When a man does all he can though it Succeeds not well blame not him that did it.

Hawkins; Chap. 3, No. 3:

When a man doth the uttermost he can, and ought, although it succeedeth not to thy wishes, take heed to blame him, for in it, he rather deserveth praise.

Rule 45: Being to advise or reprehend any one, consider whether it ought to be in publick or in Private; presently, or at Some other time in what terms to do it & in reproving Shew no Sign of Cholar but do it with all Sweetness and Mildness

Hawkins; Chap. 3, No. 4:

Having whereof to advise or reprehend any one, take good heed whether it ought to be done in publick, or private, or indeed whether it be fit to remit it to another time: consider in what terms thou shouldest do it; especially when he should be counselled, seem not to give hope of remedy to his passed, or future faults: above all, in reproving any one shew no sign of choler, nor speak to him with too high an accent but do it with all sweetnes.

Rule 46: Take all Admonitions thankfully in what Time

or Place Soever given but afterwards not being culpable take a time [&] Place convenient to let him know it that gave them.

Hawkins; Chap. 3, No. 5:

Being admonished of any one whosoever, and in what time, and place soever, shew to take it in good part, thanking him who hath done thee such an office; but afterwards being not culpable, it seem to thee necessary to justifie thy self, thou maist do it in time, and place, and with decency, rather to content him who adviseth thee, than to excuse thy self, especially if he be thy superiour.

Rule 47: Mock not nor Jest at any thing of Importance break [n]o Jest that are Sharp Biting and if you Deliver any thing witty and Pleasent abtain from Laughing thereat yourself.

Hawkins; Chap. 3, No. 7:

Neither mock nor scoff in any thing of importance, nor be reproachful, nor also break a jest, biting like a dog; but if thou deliverest any conceit which is ready, and not too much premeditated, and without offence to any body, thou maist do well; witty conceits and passages of the tongue, ought not to be in base and misbeseeming things, such as those of Jesters; and when it so falleth out, that thou deliver some happy, lively, and jolly conceit, abstain thou, and let others laugh.

Rule 48: Wherein you reprove Another be unblameable yourself; for example is more prevalent than Precepts

Hawkins; Chap. 3, No. 8:

Be sure thy conversation be in that point

vertuous, wherein thou art desirous to retain another, lest thy actions render thy advice unprofitable; since the ratification of any advice, is the serious prosecution of that vertue, for example hath ever been more prevalent that precept.

Rule 49: Use no Reproachfull Language against any one neither Curse nor Revile

Hawkins; Chap. 3, No. 11:
Use no reproachfull language against any man, nor curse, nor revile, for improperations and imprecations will rather betray thy affections to censure, than in any manner hurt him against whom thou utterest them.

Rule 50: Be not hasty to beleive flying Reports to the Disparag[e]ment of any

Hawkins; Chap. 3, No. 10:
Thou oughtest not too suddenly to believe a flying Rumour of a friend, or any other, but let charity guide thy judgment untill more certainty, for by this means thou securest his Reputation, and freest thy self of rashness.

Rule 51: Wear not your Cloths, foul, unript or Dusty but See they be Brush'd once every day at least and take heed tha[t] you approach not to any uncleaness

Hawkins; Chap. 4, No. 4:
Wear not thy clothes foul, unsewed, dusty, nor old; look that they be brushed commonly once a day; take heed where thou sittest or kneelest, and whom thou approachest, for fear that there be dust or some uncleanness; carry not thy Cloke under thine arm like a Braggadoche; if thou

layest by thy Cloke, or thy Gown, wrap it up, taking heed where thou puttest it.

Rule 52: In your Apparel be Modest and endeavour to accomodate Nature, rather than to procure Admiration keep to the Fashio[n] of your equals Such as are Civil and orderly with respect to Times and Places

Hawkins; Chap. 4, No. 6:

Ever be modest in thy apparel, rather seeking to accommodate Nature, than curious by Art to procure admiration: Clothes may give thee ornament, but the judicious will never seek thy perfection on thy out-side, and I'm sure if decency be thy only aim, thou wilt be sure to shoulder off the censure of a phantastick.

Rule 53: Run not in the Streets, neither go t[oo s]lowly nor wit[h] Mouth open go not Shaking y^{r} Arms [kick not the earth with y^{r} feet, go] not upon the Toes, nor in a Dancing [fashion].

Hawkins; Chap. 5, No. 1:

Run not in the streets, also go not too slowly, nor with thy mouth open. Move not to and fro in walking, go not like a Ninny, nor hang thy hands downwards, shake not thine arms, kick not the earth with thy feet, throw not thy legs a-cross here and there, and walking drail not thy feet after thee, truss not up thy breeches at every hand while, go not upon the top of thy toes, nor in a dancing fashion, nor in a stooping, nor in a capering, or in a tripping manner with thy heels.

Rule 54: Play not the Peacock, looking every where about you, to See if you be well Deck't, if your

Shoes fit well if your Stokings Sit neatly, and Cloths handsomely.

Hawkins; Chap. 5, No. 2:

Play not the Peacock, looking every where about thee, whether thou beest well decked and trim, if thy shoes fit well, if thy stockings be fitly drawn up, and thy other clothes handsome, and well accommodated. Go not out of thy chamber with thy pen in thine ear, cap or hat; carry not thy handkerchief in thy hand, nor in thy mouth, nor hang it at thy girdle, nor under thine arm, nor upon thy shoulders, nor under thy Gown; but put it in a place where others see it not, and from whence thou maist take it out when thou needest. Beware although thou hadst scarcely made use thereof, to present it to others.

Rule 55: Eat not in the Streets, nor in y^e^ House, out of Season

Hawkins; Chap. 5, No. 3:

Eat not in the streets, principally in the Town, beest thou alone, nor in company; nor in the house out of season, and in the presence of strangers.

Rule 56: Associate yourself with Men of good Quality if you Esteem your own Reputation; for 'tis better to be alone than in bad Company

Hawkins; Chap. 5, No. 5:

Above all things, if thou esteemest of thy reputation, associate thy self with men of good quality; but if it cannot be, because thou knowest none, or for some other reason, it were better as one saith, to be alone, than ill accompanied.

Rule 57: In walking up and Down in a House, only with One in Compan[y] if he be Greater than yourself,

at the first give him the Right hand and Stop not till he does and be not the first that turns, and when you do turn let it be with your face towards him, if he be a Man of Great Quality, walk not with him Cheek by Joul but Somewhat behind him; but yet in Such a Manner that he may easily Speak to you

Hawkins; Chap. 5, No. 7:

Walking up and down an house with one only, if he be greater than thy self, at first give him the right hand, and stop thou not then, when he stayeth, be not the first to return, and turn not thy back to him, but thy self towards him. If he be a man of great quality, walk not at all with him cheek by joul, but some-what behind him; yet in such manner, that he may easily speak to thee. If he be thy equal, carry thy self so, that thou turn proportionably with him, and make him not always the first: Likewise stop not too often at mid-way, if there be not great necessity, for that savoureth of superiority, and is accounted troublesome. He in the middest walking with equals, or as it were equals, ought to turn himself, now to the right, then to the left hand; and if so be that they be not equals, let him turn for the most part towards him who deserveth best. Finally, they who are on the side, ought always to turn themselves towards him who is the mid'st, neither before him nor behind him.

Rule 58: Let your Conversation be without Malice or Envy, for 'tis a Sig[n o]f a Tractable and Commendable Nature: And in all Causes of Passion [ad]mit Reason to Govern

Hawkins; Chap. 6, No. 1:

Let thy conversation be without malice or

envy, for that is a sign of a tractable and commendable nature; And in all causes of passion, admit reason for thy governess, so shall thy reputation be either altogether inviolable, or at the least not stained with common Tinctures.

Rule 59: Never express anything unbecoming, nor Act agst y^{e} Rules Mora[l] before your inferiours

Hawkins; Chap. 6, No. 2:
Never express any thing un-beseeming, nor act against the Rules Moral before thy inferiours, for in these things thine own guilt will multiply crimes by example, and as it were, confirm ill by authority.

Rule 60: Be not immodest in urging your Freinds to Discover a Secret

Hawkins; Chap. 6, No. 3:
Be not immodest in urging thy friend to discover his secrets; lest an accidental discovery of them work a breach in your amity.

Rule 61: Utter not base and frivilous things amongst grave and Learn'd Men nor very Difficult Questians or Subjects, among the Ignorant or things hard to be believed, Stuff not your Discourse with Sentences amongst your Betters nor Equals

Hawkins; Chap. 6, No. 4: (First part)
Utter not frivolous things amongst grave and learned men, nor any very difficult question or subject amongst the ignorant, nor things which are hard to be believed. Farce not thy language with Sentences, especially amongst thine equals, and much less amongst thy betters:

Rule 62: Speak not of doleful Things in a Time of Mirth or at the Table; Speak not of Melancholy Things as Death and Wounds, and if others Mention them Change if you can the Discourse tell not your Dreams, but to your intimate Friend

Hawkins; Chap. 6, No. 4: (Second part)
Speak not of mischances, and dolefull things inoportunely, and to the company: In time of mirth, or at the Table, speak not of melancholick things, of wounds, of sculs of death; and if others speak in that kind, change the discourse if thou canst dexterously. Tell not thy dreams, if it be not to thy intimatest friends, when they might seem to be of great and notable presage, to which notwithstanding thou shalt not give credit.

Rule 63: A Man ought not to value himself of his Atchievements, or rare Qua[lities of wit; much less of his rich]es Virtue or Kindred

Hawkins; Chap. 6, No. 5:
A man wel bred ought not to vaunt himself of his brave atchievments, or rare qualities of wit, of vertue, or of the like; much less of his nobleness, honour, riches, or his kindred, if he be not more than constrained; also he ought not to depress himself too much without occasion.

Rule 64: Break not a Jest where none take pleasure in mirth Laugh not aloud, nor at all without Occasion, deride no mans Misfortune, tho' there seem to be Some cause

Hawkins; Chap. 6, No. 6:
It is to no purpose to break a jest there, where one taketh no pleasure in mirth; laugh not aloud, and to the disfiguring of thy countenance, or

without subject, only by custome; deride not the mis-fortune of any one, although there seem to be some cause why.

Rule 65: Speak not injurious Words neither in Jest nor Earnest Scoff at none although they give Occasion

Hawkins; Chap. 6, No. 7:
Speak not an injurious word, be it in jest or in earnest. Nip not any by word; likewise one ought not to scoff any body, especially if they be greater than thy self, although they give occasion.

Rule 66: Be not froward but friendly and Courteous; the first to Salute hear and answer & be not Pensive when it's a time to Converse

Hawkins; Chap. 6, No. 8:
Be not froward but friendly, and courteous, and the first to salute others; hear and answer; and be not pensive when it is a time to converse and discourse.

Rule 67: Detract not from others neither be excessive in Commanding

Hawkins; Chap. 6, No. 9:
By no means detract from any other, nor speak of things which belong unto him; also be not too excessive in praising

Rule 68: Go not thither, where you know not, whether you Shall be Welcome or not. Give not Advice whth being Ask'd & when desired [d]o it briefly

Hawkins; Chap. 6, No. 10:
Go not thither where thou knowest not whether thou shalt be welcome. Give not thy

advice, except one ask it of thee, be it not that thou art the best there, principally out of season, and where there is no hope of profiting; and being intreated to deliver what thou thinkest, be brief, and come quickly to the point.

Rule 69: If two contend together take not the part of either unconstrain[ed]; and be not obstinate in your own Opinion, in Things indiferent be of the Major Side

Hawkins; Chap. 6, No. 11:

If two contend amongst themselves, take not the part of either, if thou beest not compelled: and take heed that thou be not obstinate in thine opinion; in things indifferent, be thou on the part of most of the company, who deliver thereon their opinions.

Rule 70: Reprehend not the imperfections of others for that belong[s] to Parents Masters and Superiours

Hawkins; Chap. 6, No. 12:

Reprehend not the imperfections of others, for it is the part of Fathers, Masters, and Superiours; thou maist well shew notwithstanding, that they distast thee: likewise maist thou now and then safely give some good counsell in time and place.

Rule 71: Gaze not on the marks or blemishes of Others and ask not how they came. What you may Speak in Secret to your Friend deliver not before others

Hawkins; Chap. 6, No. 13:

Stay not to gaze on the marks or blemishes appearing on others, although they be natural, principally if they be in the face; and ask not from

whence they come; and that which thou well maist speak in secret to thy friend, deliver not in the presence of others.

Rule 72: Speak not in an unknown Tongue in Company but in your own Language and that as those of Quality do and not as y^e^ Vulgar; Sublime matters treat Seriously

Hawkins; Chap. 6, No. 14:

Speak not in an unknown language, or in what thou knowest not well, be it not in case of necessity to be better understood, but use thine own natural tongue, as men of quality of the Town speak it, not like the mean sort; especially take thou heed to utter words which savour of immodesty, although in secret, or to move mirth. Use not homely and clownish words; when things sublime and serious are treated of.

Rule 73: Think before you Speak pronounce not imperfectly nor bring ou[t] your Words too hastily but orderly & distinctly

Hawkins; Chap. 6, No. 15:

Speak not before thou thinkest what thou wouldest deliver, and in the vulgar language; and make not a shew of nimble conceits and clinches; Pronounce not imperfectly, nor hastily bring forth thy words; likewise utter not so slowly that thou trouble the hearers.

Rule 74: When Another Speaks be attentive your Self and disturb not the Audience if any hesitate in his Words help him not nor Prompt him without desired, Interrupt him not, nor Answer him till his Speec[h] be ended

Hawkins; Chap. 6, No. 16:

When another speaketh, take heed that through thee he be not neglected by his auditors; and be attentive, turning not thine eyes here and there, nor busie thy self in ought else. If any drawl forth his words, help him not therein, nor prompt him, be it not that he intreat thee so to do, or that it were in private, or that thou hadst great familiarity with him; likewise interrupt him not, nor answer him, untill he have brought his speech to a period.

Rule 75: In the midst of Discourse ask [not of what one treateth] but if you Perceive any Stop because of [your coming you may well intreat him gently] to Proceed: If a Person of Quality comes in while your Conversing it's handsome to Repeat what was said before

Hawkins; Chap. 6, No. 17:

Being in the mid'st of a discourse, ask not of what one treateth; since that it is a draught of authority; but thou may'st well intreat gently that he proceed, if thou perceivest that for thee he hold his peace. On the contrary, if any one come on a suddain whil'st thou talk'st, especially if he be a person of quality, it is seemly to make a little Epilogue, and brief collection of what thou deliverest, and then afterwards go on with thy discourse.

Rule 76: While you are talking, Point not with your Finger at him of Whom you Discourse nor Approach too near him to whom you talk especially to his face

Hawkins; Chap. 6, No. 20:

Point not with thy finger at him of whom thou

speakest; approach not too nigh his person, much less his face to whom thou talkest.

Rule 77: Treat with men at fit Times about Business & Whisper not in the Company of Others

Hawkins; Chap. 6, No. 21:
If thou be'st in company, speak not in secret with whomsoever, but refer it to another time, if so be, that thou hast no authority over them.

Hawkins; Chap. 6, No. 22:
To treat with men in an unfit time, is to do nothing, or rather to anger them with whom thou wouldest speak.

Rule 78: Make no Comparisons and if any of the Company be Commended for any brave act of Vertue, commend not another for the Same

Hawkins; Chap. 6, No. 23:
Take thou heed that thou make no comparisons, and if any body happen to be praised for some brave act, or virtue, praise not another for the same virtue in his presence, for every comparison is odious.

Rule 79: Be not apt to relate News if you know not the truth thereof. In Discoursing of things you Have heard Name not your Author always A [Se]cret Discover not

Hawkins; Chap. 6, No. 24:
Be not apt to relate news, if thou knowest not that for the most part they be true. Discoursing of things which thou hast heard, say not, *Who told them unto thee*, if thou thinkest not that he will take it well. What hath been told thee in secret, relate it not to another.

Rule 80: Be not Tedious in Discourse or in reading unless you find the Company pleased therewith

Hawkins; Chap. 6, No. 25:
Be not tedious in thy speech, reading, discourse; principally when the thing is of small importance, or when thou perceivest that the company doth not well like of it.

Rule 81: Be not Curious to Know the Affairs of Others neither approach those that Speak in Private

Hawkins; Chap. 6, No. 26:
Be not curious to know the affairs of others, and approach not to that side where one speaketh in secret.

Rule 82: Undertake not what you cannot Perform but be Carefull to keep your Promise

Hawkins; Chap. 6, No. 27:
Undertake not that which thou canst not perform, but keep thy promise.

Rule 83: When you deliver a matter do it without Passion & with Discretion, howev[er] mean y[e] Person be you do it too

Hawkins; Chap. 6, No. 28:
When thou do'st a message, deliverest a relation or manifestation of a business, endeavour to do it without passion, and with discretion: although it be thou treatest with persons of mean rank or quality.

Rule 84: When your Superiours talk to any Body hearken not neither Speak nor Laugh

Hawkins; Chap. 6, No. 29:
When those that are thy Tutors talk to any

body or other, be thou aware to speak, to laugh, or to hearken to them.

Rule 85: In Company of these of Higher Quality than yourself Speak not ti[ll] you are ask'd a Question than Stand upright put of your Hat & Answer in few words

Hawkins; Chap. 6, No. 32:
Being with persons of more quality than thou art thy self, principally if they have power over thee, speak not untill thou art asked, and then stand upright, put off thine hat, and answer in few words, if so be they give thee not leave to sit or put on thine hat.

Rule 86: In Disputes, be not So Desireous to Overcome as not to give Liberty to each one to deliver his Opinion and Submit to y^e^ Judgment of y^e^ Major Part especially if they are Judges of the Dispute

Hawkins; Chap. 6, No. 33:
In disputes which occurre especially in conversation, be not so desirous to winne, that thou leave no liberty to each one to deliver his opinion; and be it that thou art in the wrong, thou ought'st to give way to the judgment of the major part, or at the least to the most cholerick and peevish, and far rather to them under whom thou art, or who are judges of the dispute.

Rule 87: [Let thy carriage be such] as becomes a Man Grave Settled and attentive [to that which is spoken. Contra]dict not at every turn what others Say

Hawkins; Chap. 6, No. 35:
Contradict not at every hand-while, that which

others say, contending and saying, *It is not so, it is as I say:* but reply thy self therein to the opinion of others: principally when the things are of small consequence.

Hawkins; Chap. 6, No. 39:

Let thy carriage be beseeming a man moderately grave, set'led and attentive to that which is spoken: to the end, thou hast not occasion to say at every discourse; *What say you? How hapned that? I understand you not*, and the like.

Rule 88: Be not tedious in Discourse, make not many Digressions, nor rep[eat] often the Same manner of Discourse

Hawkins; Chap. 6, No. 41:

Be not a year in the beginning of a discourse, and in certain long excuses, or ceremonies, saying, *Sir, excuse me, if I know not to deliver my self well, &c. yet to obey you, &c.* and other like troublesome and sottish drawlings, and nice curiosities; but enter readily into the matter as much as may be, with moderate boldness, then proceed without being troubled, even to the end. Be not tedious, make not many digressions, nor repeat oftentimes the same manner of speech.

Rule 89: Speak not Evil of the absent for it is unjust

Hawkins; Chap. 6, No. 43:

Speak not evil of one absent, for it is unjust to detract from the worth of any, or besmear a good name by condemning, where the party is not present to clear himsel, or undergo a natural Conviction.

Rule 90: Being Set at meat Scratch not neither Spit

Cough or blow your Nose except there's a Necessity for it

HAWKINS; Chap. 7, No. 1:

Being set at the Table, scratch not thy self, and take thou heed as much as thou canst to spit, cough, and to blow at thy nose; but if it be needfull, do it dexterously without much noise, turning thy face sideling.

RULE 91: Make no Shew of taking great Delight in your Victuals, feed no[t] with Greediness; cut your Bread with a Knife, lean not on the Table neither find fault with what you Eat

HAWKINS; Chap. 7, No. 2:

Take not thy repast like a Glutton.

HAWKINS; Chap. 7, No. 3:

Break not bread with thy hands, but cut it with a Knife, if it be not very little, and very new, and that all the others did the same, or the major part.

HAWKINS; Chap. 7, No. 4:

Cast not thy self upon the Table with thine arms stretched even to thy elbows. And lean not thy shouldiers, or thine arms, on thy chair undecently.

HAWKINS; Chap. 7, No. 7:

Make not shew to take great delight in thy Meat or in thy Wine; but if he who feastest thee, ask how thou likest it, thou mayst answer him with modesty and prudence; much less should'st thou find fault with the meat, or procure others or more.

RULE 92: Take no Salt or cut Bread with your Knife Greasy

Hawkins; Chap. 7, No. 8:

Taking Salt, beware that thy Knife be not greasie, when it ought to be wiped, or the fork; one may do it neatly with a little piece of bread, or as in certain places with a Napkin, but never with a whole loaf.

Rule 93: Entertaining any one at table it is decent to present him w^t^ meat, Undertake not to help others undesired by y^e^ Master

Hawkins; Chap. 7, No. 9:

Entertaining any one, it is decent to serve him at the Table, and present him with meats, yea, even those which are nigh him; but if one be invited by another, it is better to attend untill that the Master or other do carve him meat, than that he take it himself, were it not that the Master intreat him to take it freely, or that one were in house of a familiar friend. Also one ought scarce offer ones self, as undesired to serve others out of ones house, where one might have little power, be it not that the number of the guests were great, and that the Master of the house could not have an eye to all the company, then one may crave to them who are near ones self.

Rule 94: If you Soak bread in the Sauce let it be no more than what you [pu]t in your Mouth at a time and blow not your broth at Table [bu]t Stay till Cools of it Self

Hawkins; Chap. 7, No. 10:

Blow not upon thy meat, but if it be hot stay untill it be cold; broath may be cooled, turning it gently with a spoon, but it is not comely to sup ones broath at Table, it ought to be eaten with a spoon.

Hawkins; Chap. 7, No. 13:
If thou soakest thy bread or meat in the sauce, soak it not again, after that thou hast bitten it, dip therein at each time a reasonable morsel, which may be eaten at one mouthfull.

Rule 95: Put not your Meat to your Mouth with your Knife in your ha[nd ne]ither Spit forth the Stones of any fruit Pye upon a Dish nor Cast [an]ything under the table

Hawkins; Chap. 7, No. 14:
One ought not to cast under the Table, or on the ground, bones, parings, wine or such like things; notwithstanding if one be constrained to spit something which was hard to chew, or which causeth irksomness, then may one throw it dext'rously forth upon the ground, taking it decently with two fingers, or with the left hand half shut, so that it be not a liquid thing, in such case one may more freely spit it on the ground, turning ones self if it be possible somewhat aside, as hath been said here above.

Hawkins; Chap. 7, No. 15:
Likewise it appeareth not a seemly thing, to spit forth the stones of Plums, Cherries, or such like on a dish, but one ought first to gather them neatly, as it hath been said, in the left hand, bearing it to ones mouth, and then lay them upon the brim of a trencher.

Hawkins; Chap. 7, No. 16:
Put not thy meat in thy mouth, holding thy knife in thy hands, as do the Countrey Clowns.

Rule 96: It's unbecoming to Stoop much to ones Meat

Keep your Fingers clean [&] when foul wipe them on a Corner of your Table Napkin

Hawkins; Chap. 7, No. 20:

It is mis-beseeming to stoop much to ones dish, or meat; it sufficeth to bow a little then when one carrieth the morsel which is sauced to ones mouth, to the end, that one foul not ones self, and afterwards to sit upright again.

Hawkins; Chap. 7, No. 24:

Wipe not thy hands on thy bread when they are foul, nor on the Table-cloath, but on the end of thy Napkin, and take heed thou does not foul it all over, and so thou be'st counted a sloven after dinner.

Rule 97: Put not another bit into your Mouth till the former be Swallowed [l]et not your Morsels be too big for the Gowls

Hawkins; Chap. 7, No. 29:

Put not a bit in thy mouth, untill the former be swallow'd; let them be such that puff not up thy cheeks notably. Serve not thy self with both thy hands, to carry a morsel to thy mouth, but make use of the customary way, which is the left.

Rule 98: Drink not nor talk with your mouth full neither Gaze about you while you are a Drinking

Hawkins; Chap. 7, No. 31:

Drink not with meat in thy mouth; call not for drink then, speak not then; fill not thy glass to drink, and drink not while thy next companion drinketh, or he who sitteth at the upper end of the table.

Hawkins; Chap. 7, No. 32:
When thou drinkest gaze not here and there.

Rule 99: Drink not too leisurely nor yet too hastily. Before and after Drinking wipe your Lips breath not then or Ever with too Great a Noise, for its uncivil

Hawkins; Chap. 7, No. 33:
Drink not too leisurely, nor too hastily, nor as chawing the Wine, nor too often. Before and after that thou hast drunk wipe thy lips and breath not with too great a noise then, nor ever, for it is an uncivil thing.

Rule 100: Cleanse not your teeth with the Table Cloth Napkin Fork or Knife but if Others do it let it be done w^t^ a Pick Tooth

Hawkins; Chap. 7, No. 34:
Clense not thy teeth with a table-cloath or napkin, or with thy finger, fork or knife; much worse would it be to do so with thy nailes, but use thy pick-tooth: It seemeth likewise uncomely to clean them at the table, were it so that the others do not the same, and that it were the custom of the best bred.

Rule 101: Rince not your Mouth in the Presence of Others

Hawkins; Chap. 7, No. 35:
Rince not thy mouth with wine, to spit it out before others, but when thou shalt be risen from the table, usually wash thy hands with the others. For the mouth it seemeth unfit to wash it in mens presence; and therefore when water is given at the table, one ought to wash only ones hands.

Rule 102: It is out of use to call upon the Company often

to Eat nor need you Drink to others every Time you Drink

Hawkins; Chap. 7, No. 36:

It is a thing little praise-worthy, and now a days almost out of use, to call upon the company to eat; principally too often, and with importunity, for it seemeth, that one bereaveth them of their liberty; much lesse shouldest thou drink to others every time thou drinkest, but if one drink to thee, thou mayest refuse it civilly, rendering him thanks for his courtesie, and acknowledging that thou yieldest; or rather taste a little of the Wine, especially with men who are accustomed to it, and take a denial an ill part.

Rule 103: In Company of your Betters be no[t longer in eating] than they are lay not your Arm but o[nly your hand upon the table]

Hawkins; Chap. 7, No. 37:

When others have left eating, dispatch also, and hold not thine arms upon the table, but rest thy hand only on the edge thereof.

Rule 104: It belongs to y^e^ Chiefest in Company to unfold his Napkin and fall to Meat first, But he ought then to Begin in time & to Dispatch [w]ith Dexterity that y^e^ Slowest may have time allowed him

Hawkins; Chap. 7, No. 38:

It is peculiar to the chiefest of the company, to be the first to unfold his Napkin, and fall to the meat; and therefore it is the duty of others to attend patiently, without setting hand on any thing before him.

Hawkins; Chap. 7, No. 39:

On the contrary part, he ought to be solicitous

to begin in time to provide all, and entertain the guests, and finish all with such dexterity, that he may give time to the slowest to eat at their leasure, entertaining himself, if it be needfull, in slightfull tasting meats, or when it is lawfull to discourse at the boord, intermingling some little Relation, untill the company might make an end.

Rule 105: Be not Angry at Table whatever happens & if you have reason to be so, Shew it not but on a Chearfull Countenance especially if there be Strangers for Good Humour makes one Dish of Meat a Feas[t]

Hawkins; Chap. 7, No. 40:

Be not angry at the Table whatsoever hapneth, or if so be thou be vexed, make no shew thereof, especially there being strangers at the Table; a chearfull countenance makes one dish a feast.

Rule 106: Set not yourself at y^e^ upper of y^e^ Table but if it be your Due or that y^e^ Master of y^e^ house will have it So, Contend not, least you Should Trouble y^e^ Company

Hawkins; Chap. 7, No. 41:

Set not thy self at the upper end, but if it be thy due, or that the master of the house would have it so, contend not much for thy going thither, that thou trouble not all the Company.

Rule 107: If others talk at Table be attentive but talk not with Meat in your Mouth

Hawkins; Chap. 7, No. 42:

If one read or talk at the table, be thou attentive, and if it be expedient that thou speak, talk not with meat in thy mouth.

Rule 108: When you Speak of God or his Atributes, let it be Seriously & [with] Reverence. Honour & Obey your Natural Parents altho they be Poor

Hawkins; Chap. 7, No 43:

Let thy Speeches be seriously reverent when thou speakest of God or his Attributes; for to jest or utter thy self lightly in matters divine, is an unhappy impiety, provoking Heaven to justice, and urging all men to suspect thy belief.

Hawkins: *Additions to Youths Behaviour.*

Honour and obey thy natural Parents, although they be poor; for if thy earthly Parents cannot give thee riches and honour, yet thy heavenly Father hath promised thee length of dayes.

Rule 109: Let your Recreations be Manfull not Sinfull.

Hawkins; *Additions to Youths Behaviour.*

Let thy recreations be manfull, not sinfull; there is a great vanity in the baiting of Beasts: the Bears and Bulls lived quietly enough before the fall; it was our sin that set them together by the ears; rejoyce not therefore to see them fight, for that would be to glory in thy shame.

Rule 110: Labour to keep alive in your Breast that Little Spark of Ce[les]tial fire Called Conscience.

Hawkins; *Additions to Youths Behaviour:*

Labour to keep alive in thy breast, that little sparke of cælestial fire, called conscience; for conscience to an evill man is a never dying worm, but unto a good man, it's a perpetual feast.

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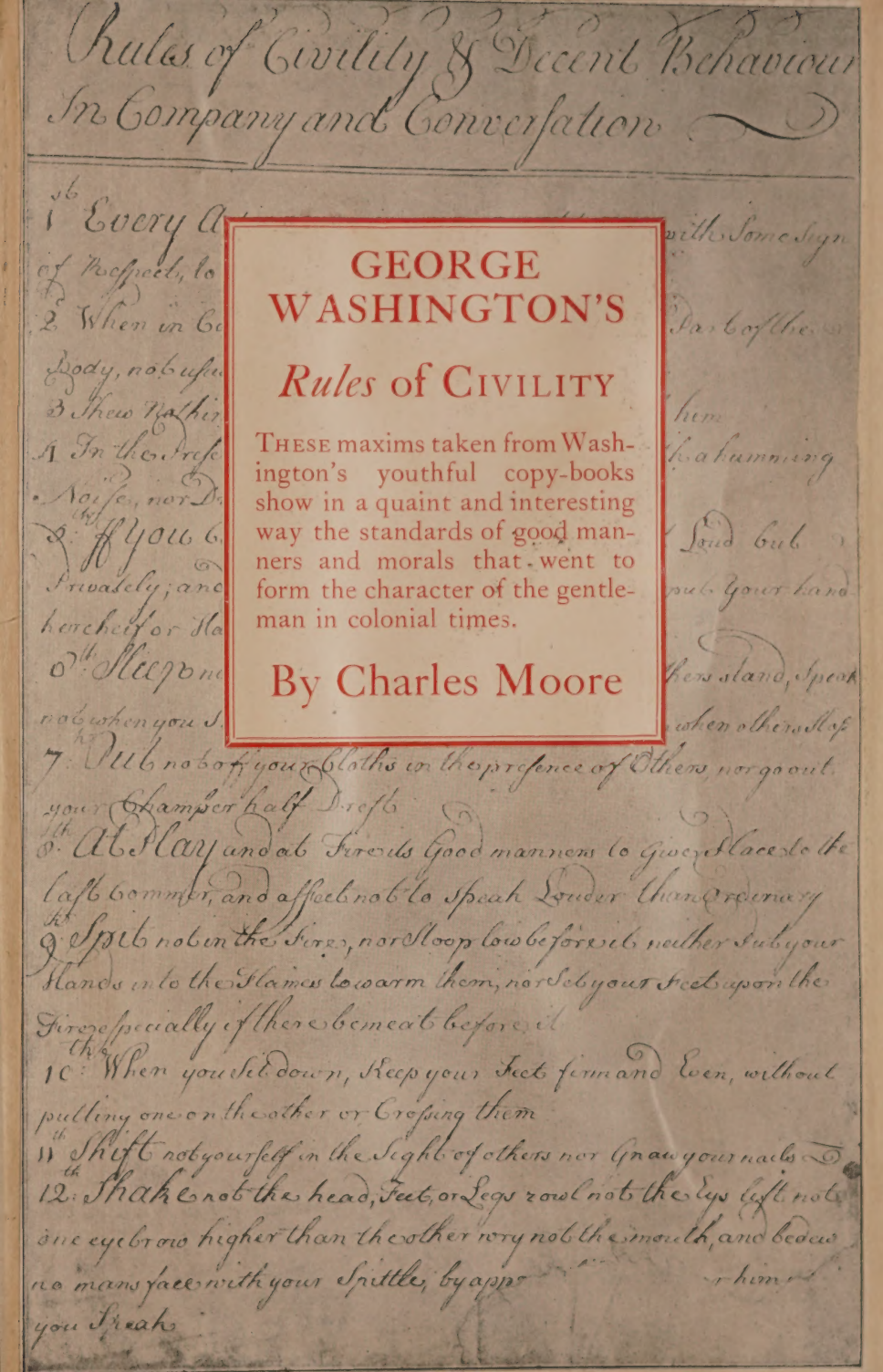
Rules of Civility & Decent Behaviour
In Company and Conversation

GEORGE WASHINGTON'S

Rules of CIVILITY

THESE maxims taken from Washington's youthful copy-books show in a quaint and interesting way the standards of good manners and morals that went to form the character of the gentleman in colonial times.

By Charles Moore